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Jesuit Educational Quarterly

OCTOBER 1955

DEANS' INSTITUTE, SANTA CLARA, 1955

BASIC PROBLEMS IN FINANCING JESUIT INSTITUTIONS

FUNCTIONS OF THE ADVISORY BOARD OF TRUSTEES

FACULTY RELATIONSHIPS WITH PARENTS

FORDHAM'S JUNIOR YEAR ABROAD

Vol. XVIII, No. 2

(FOR PRIVATE CIRCULATION)

Contributors

FATHER NEIL G. McCLUSKEY back from educational studies in Europe finished out the past school year as Educational Assistant to the President of Seattle University and is at present completing his doctorate program at Columbia University and is a member of the staff of *America*. Father reports on the Deans' Institute of 1955 held at the University of Santa Clara.

FATHER CHARLES S. CASASSA, President of Loyola University of Los Angeles, offers observations based on his experiences with problems that are common to most institutions of higher learning today.

FATHER FREDERICK E. WELFLE, President of John Carroll University, tells of the success of the Advisory Board of Trustees at his institution.

FATHER JAMES B. CORRIGAN, Rector of Campion Jesuit High School, Prairie du Chien, a former principal, probes the problem of Faculty-Parent Relationships.

FATHER JOSEPH R. FRESE, Professor of History in the Fordham Graduate School and Director of the Honors Program, explains Fordham's program for Junior Year abroad, a topic of great interest in these times.

FATHER WILLIAM P. CORVI, Principal of Bellarmine College Preparatory, San Jose, looks into the problem of good manners in our schools to estimate the problem and offer some suggestions for improvement.

FATHER ROBERT R. BOYLE, graduate student at Yale, reflects on his method of teaching literature in the light of further experience and study.

FATHER PATRICK H. YANCEY, of Spring Hill College, President of the Academy Conference of the American Association for the Advancement of Science, tells of the opportunities present in local science academies.

Jesuit Educational Quarterly

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

Deans' Institute, Santa Clara, 1955

NEIL G. McCLUSKEY, S.J.

The second Assistancy-wide Jesuit Deans' Institute is now a volume of history but not the kind that gathers dust in a remote corner of the archives. First Denver, now Santa Clara, has become a point of prime reference in the Jesuit educational world. Between August 3-13, 1955, the men directly charged with planning and administering the academic programs of the twenty-eight Jesuit universities and colleges of the ten American Provinces held forth in solemn conclave on the palm-shaded campus of sunny Santa Clara University. Although this group possessed no legislative power, still will their deliberations profoundly influence Jesuit education in this country for years to come.

The total registration of delegates reached ninety-four including one observer from each of the Canadian Provinces. All of the Province Prefects for colleges and universities were present along with the Executive Director of the Jesuit Educational Association, Father Edward B. Rooney. The official roster bore an impressive array of delegate titles—Academic Vice-Presidents, Executive Presidential Assistants, even a few Presidents, in addition to a wide conglomeration of diaconal titles: Business School Deans, Evening Division Deans, Deans of Graduate Schools, Deans of Admissions, and Deans of Schools of Education with a solid majority of Deans of the Colleges of Arts and Sciences.

Satisfaction was universal, enthusiasm was widespread for the meeting was brilliantly planned and executed. Credit for this may be attributed mainly to Father Andrew C. Smith, genial President of Spring Hill College, who was Director of the Institute, to his three Assistant Directors (mentioned later) and to the local committee at Santa Clara, headed by Father James A. King.

Careful planning dovetailed the seventeen regular sessions and twenty-five papers into three neat categories comprising a logical unity which avoided unprofitable repetition and vaporous theorizing. One of the Assistant Directors of the Institute took charge of each tri-partite division of the program. Father Charles F. Donovan, Dean of the School of Education of Boston College, was responsible for the first general topic, *Objectives*, which occupied the first three days. *Curriculum*, which was treated primarily as a means to realizing objectives and likewise of three days' duration, was directed by Father Julian L. Maline, Chicago-Detroit Provinces' Prefect. The final three days were given to *Evaluation* of our success in realizing objectives. This part of the agenda was engineered by

Father William F. Kelley, Dean of the College of Arts and Sciences of Creighton University.

The deans, with thick dossiers under their arms, assembled regularly each morning between 9:30 and 11:30, afternoons between 2:30 and 5:00, in the auditorium of Santa Clara's newly completed de Saisset Gallery. At each session one or several related papers were presented to the entire group followed by comment and discussion from the floor, with time just about equally distributed between paper and discussion. Father Smith skilfully interpreted the mind of the floor in shuffling papers and abbreviating or prolonging discussion on topics which sparked more interest or proved of more significance.

The discussion leaders introduced their topics, presented the pertinent data, analysed the problems involved and suggested solutions for discussion. Extraordinary sessions to cover special problems not scheduled for the regular program or unearthed during regular sessions took place on several evenings. It is a tribute to the local committee that the delegates were able to stay on top of every discussion through the mimeod briefings and other pertinent information put in their hands before each session. Theologian-scribes from nearby Alma College did yeoman service at mimeograph handle and tape-recorder. The complete proceedings are at present being edited and at a later date will be distributed to the delegates and other officials. This report will attempt to present to the wider audience of the Assistancy a brief run-down on the Institute's highlights and activities.

Travel is not exactly uncharacteristic of a Jesuit, so when in a broiling August the sweet yoke of obedience pulled deans from their desks in the far-flung corners of the Assistancy to the cool western garden of Santa Clara, they were both living up to their vocation and following a venerable precedent. The second Deans' Institute of this past summer was born of a resolution passed at the highly successful first Deans' Institute, held at Denver in the summer of 1948, that similar institutes be convoked quinquennially.

Institutes are capital means for accomplishing the directive of the late Father General Wlodimir Ledochowski in his letter of December 8, 1930 which established the pioneer commission to study American Jesuit education and resulted in the founding of the J.E.A. "United purpose and concerted action," he wrote, "seem to be our primary task in American higher education." Father General insisted that despite sectional variations and dissimilarities "there are certain points of agreement upon which we can unite, certain principles that represent the teaching methods of the Society and from which we cannot afford to depart." His conclusion is set forth in strong terms:

"... We must have, and people must know that we have, a fixed common program upon which we present a united front, and that certain things they are looking for can always be found with us, no matter in what province or in what section of the country our colleges and universities are situated."¹

At Denver the Institute program occupied itself mainly in treating of the pressing administrative problems in the wake of swollen post-war enrollments. At Santa Clara the essential program could be explained in three short sentences: "*What* are we trying to do?", "*How* are we going about it?", "*Are* we getting there?"

PART ONE: OBJECTIVES

"So after four-hundred years in the business the Jesuits are finally sitting down to decide what they are trying to do in education!" To this obvious quip the equally obvious answer of course is, that education is as complicated as life itself and undergoes just as many subtle and far-reaching modifications. There are evidently perennial objectives in education rooted in the very nature of man and his destiny; but at the same time there are others which are the result of contemporary social decisions. The statement of Father General Peter Beckx writing a century ago in 1855 to the Austrian Minister of Public Instruction remains as true in 1955:

"... Everything that true progress in education, everything that circumstances of the time seem to demand, our *Ratio Studiorum* can admit; for it is not like to a dead body, but rather like a living organism which contains within itself the germ of all these later developments."²

To such a searching *autocritique* then did the Jesuit administrator-educators of the 1955 Santa Clara Deans' Institute address themselves in scrutinizing our academic deeds in the light of our traditional principles and the exigencies of the times.

After brief welcoming addresses on the part of Father Patrick J. Carroll, Vice-Provincial of the California Province and Father Herman J. Hauck, President of Santa Clara, the first of six papers on objectives was presented. The initial speaker was Father Edward F. Clark, Dean of St. Peter's, who frankly narrated the debits and credits of his school's experience in stating and elaborating objectives.

That first afternoon Father Robert J. Henle, Dean of the St. Louis Graduate School, and Father George E. Ganss, Director of the Classical

¹ Quoted in Committee on Reports, "*Jesuit Deans' Institute—Denver 1948*," *Jesuit Educational Quarterly*, Vol. XI, No. 2 (October 1948), p. 95.

² Quoted in F. Charmot, S.J., *La Pedagogie des Jesuites* (Paris: Aux Editions Spes, 1943), p. 10.

Department at Marquette, gave papers. Father Henle's paper was titled, *Objectives of the Catholic Liberal Arts College*; Father Ganss' was *Specifically Jesuit Objectives*. These two papers provoked lengthy discussion, both on and off the session floor, for the length of the Institute and, without detracting in the least from the many other splendid papers, can be called the highlight of the two-week meeting.

In the original charter of the Jesuit Order, *Regimini Militantis Ecclesiae*, granted by Pope Paul III in 1540, there is no mention of schools as such. However, this charter did confer an apostolic mandate upon the Society in describing its future work in these broad terms:

"To labor for the advancement of souls in Christian life and learning and for the spread of the Christian faith by public preaching and the ministry of God's word, by spiritual exercises and works of charity, more particularly by grounding boys and unlettered persons in Christianity."

Father Ganss attempted to sum up what he considered the distinguishing Jesuit objectives in higher education. His paper took an historical approach and his stimulating conclusions are substantially familiar to *Quarterly* readers from his lengthy article in the June, 1955 issue³ as well as from his recent book on the subject.⁴ Father submitted that distinctively Jesuit education would be marked more by a synthesis of principles or objectives plus a Jesuit coloring or emphasis arising from the effort to implement them, rather than through some major objective or objectives exclusively Jesuit.

In the discussion many delegates voiced agreement with the idea that it was an "Ignatian synthesis" which constituted the characteristic difference. Another thought was that this Jesuit mark arises from the fact that our colleges are planned, founded and operated by men having a similar intellectual and spiritual background. Another point made was that the Jesuit attitude of recognizing natural goodness and of ordering it to supernatural ends might be a distinctive mark of our education. Father Henle, although in substantial agreement with Father Ganss' ideas on Jesuit objectives, was reluctant to accept the proposition that St. Ignatius' writings contained a theory of education as such. He felt rather that the problem posed by St. Ignatius was: How can we use education according to the specific objectives of the Church and the Society?, or in philosophical terms, that Ignatius was outlining rather the *finis operantis* than the *finis operis*.

³ George E. Ganss, S.J., "St. Ignatius and Jesuit Education", *Jesuit Educational Quarterly*, Vol XVIII, No. 1 (June 1955), pp. 17-32.

⁴ George E. Ganss, S.J., *St Ignatius' Idea of a Jesuit University*, Milwaukee, Marquette University Press, 1954.

In a summary it is impossible to render justice to the brilliant paper read by Father Henle in which he unified so neatly the bewildering complexities of the finality of liberal education. Fully significant it is that two well-attended special evening sessions were given over to a discussion of the paper with its author and that continual reference was made to it throughout the length of the Institute.

In what lay the paper's significance? Three points chiefly, it would seem: 1) it provided a sound metaphysical basis for a theory of liberal education which unites the Society's apostolic mandate with the strictest of obligations toward the communication of truth; 2) it helped, through a clear distinction between the objective of the total institution and the objectives of the teaching activity within the institution, to dispel an uneasiness in some minds regarding a statement of the legitimate place of character formation in our schools; 3) it showed there is no contradiction in offering professional and vocational training within the framework of the traditional liberal arts education of the Society.

There is a theory of liberal education, abstract and intellectualist, advanced in some Catholic quarters which decries the claim that we can educate the "whole man." Portions of this theory seem to be rooted in Newman. Whether rightly or wrongly attributed, certain excerpts from his *Idea of a University* do aptly describe it:

The object of a university is not moral . . . A university cannot be the seat of religious training . . . Education has no bearing upon social life altogether . . . The idea of benefiting society by the pursuit of knowledge does not enter into the motives for cultivating it . . . Liberal education makes not the Christian, not the Catholic, but the gentleman . . . A university contemplates neither moral impression nor mechanical production . . . It professes to exercise the mind neither in art nor in duty . . . Its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this. (*passim*, Intro, 5th, 6th Disc.)

Taken at face value such a conception would either banish completely or relegate to the servants' quarters the moral side of education in a university—an eventuality which neither Newman nor most Catholic proponents of the "knowledge-its-own-exclusive-end" theory of education would consciously approve.

In the opening pages of his paper Father Henle pointed out that the American liberal arts college is a creation not totally determined by the nature of things but as well the result of human desires and decisions still open to reconsideration and to change. Within it there is an ensemble of activities which together make up the operation of a college, i.e. teaching, counselling, retreats, athletics, etc. The overall finality of a college, however, as an institution must be distinguished from the immediate finality of each kind of activity within it.

Proceeding then to examine the actual nature of this college within our modern society Father explained its firm dedication to truth.

"Now, the college is part of our system of higher education; that is, of the American university system. By a social and cultural commitment, the university is, in our culture, the one institution that is formally dedicated to truth as such; that is, to intellectual knowledge, to its extension and development, to its preservation and communication. However necessary truth and knowledge may be in all other parts of our culture, there is no other institution whose primary concern is the cultivation of truth and knowledge. The university's obligation to society is, therefore, its obligation to truth; or, its obligation to truth is its obligation to society."

But the liberal arts college has a unique dedication.

"It is not dedicated, like the technical or professional schools, to the training of competent practioners or professional men, or, like the graduate school, to pure research and scholarship. By a social commitment, it is dedicated to the development of mature human beings. Its diploma does not pretend to certify that its graduate is an accountant or a doctor or an engineer; it presents its graduates to society as developed human beings . . ."

Father elaborates on the dual dedication showing that there is no contradiction.

"Thus we find the college dedicated to truth and to the development of human beings; it is both truth-centered and student-centered. Some would see in this two-fold dedication an internal contradiction but in fact there is no contradiction. For the development of human beings at a mature level and the basic establishment of human personality are achieved through the acquisition of knowledge and truth and, indeed, all the development of human beings must be guided by knowledge and truth. The two aims are not incompatible and indeed, to a certain extent and in various ways, become, in practice, identical. Moreover, the college, under this double dedication, is, as a social institution, ordered to the service of society, both natural—the state and cultural society—and supernatural—the Church. But it is in and through the primary double dedication that this service is rendered."

In summation then, "The objective, therefore, of the Catholic liberal arts college is to achieve the glory of God by (1) developing human beings as such to maturity in and through a dedication to truth and intellectual culture and (2) thereby serving society and the Church."

Direct institutional responsibility toward the moral character of students is insisted upon. Since the college aims at the development of full human personalities and is established by social demand as a training institution for young people, it must include in its aims the development of the moral side of personality which, in a Catholic college, is subsumed under the ideal of the supernatural character. However, Father Henle makes it clear that character and virtue cannot be properly the *direct* objective of the specifically academic activity of the college, the classroom and lecture hall although "the concrete teaching situation will also be

controlled by the general objective of the college as an institution and the development of human beings, hence also for the development of virtue and moral and supernatural character." This can become the secondary and *indirect* objective of teaching (1) through the intrinsic influence of knowledge on character, (2) through the incidental effects of the teaching situation.

To reassure any who fear that this moral commitment might turn the teacher's desk into a pulpit or soap box, Father strongly reasserts the primary intrinsic function of teaching.

"The process of teaching may indeed be modified by the crossplay of other legitimate aims. We may require that, in the concrete, teaching activity be carried out in such a way as to promote virtue and to allow the influence of mature and spiritual personalities full play. But however important these aims may be, they must, in the teaching situation, be secondary to, indeed incidental to the primary activity of teaching. Certainly, considerations specific to Christian culture, to particular vocations and to contemporary needs and demands may help us to select the areas in which truth is to be achieved and intelligence developed. But within these areas the teaching situation will aim, immediately and *per se*, not at piety but at knowledge and understanding, not at mere indoctrination of right answers but at the personal possession of truth, the ideal perfection of knowledge. To forget that this is the primary intrinsic end of teaching, to regard it as a mere occasion for producing pious Catholics, is to forget and ignore the proper nature of the truth and of man himself."

And here in summary form is Father's statement of the objectives of teaching, or of the teaching activity in a college.

The teaching activities of the college will be determined, therefore by

(1) the primary and intrinsic reciprocal objectives of, on the one hand, developing the full capacities of the student, and, on the other hand, bringing him to a personal possession of understanding and knowledge;

(2) the general intrinsic objective of the college as an institution (secondary objective of teaching activities)—to develop moral and supernatural character. This objective may indeed modify and influence the teaching activities of the college but it cannot interfere with the intrinsic objective of teaching as such—much less substitute for it.

FURTHER SPECIFYING OBJECTIVES

The second day found Father Brian A. McGrath, Dean and Academic Vice-President of Georgetown, at the speaker's stand. His paper critically analyzed representative statements from Jesuit college catalogues regarding objectives. None proved wholly acceptable. The Committee on Special Problems was asked by the Institute Director to draw up a model catalogue statement and a longer statement for faculty use to be presented for criticism and discussion. In due course a statement was presented to

the floor where it was subjected to further hammering. The final form was overwhelmingly approved by the Institute.

Father Charles P. Loughran, Assistant Dean of Fordham University College, delivered the afternoon paper on *What Objectives Are Common to All Our Undergraduate Schools*. In the paper and during the ensuing discussion it was repeatedly insisted upon that undergraduate professional and pre-professional curricula can, in fact must, have a liberalizing influence in some way in order to justify their existence in our schools. This is generally accomplished through a core curriculum common to the College of Arts and Sciences and the other undergraduate schools, as well as through a liberal treatment of pre-professional courses of a less technical and specialized nature. This latter point had been introduced the preceding day in an appendix to Father Henle's paper. However, at least one Business School Dean argued that the undergraduate professional school could not be a diluted version of the liberal arts college but had to have an independent validity quite apart from the objectives of liberal education, namely professional competence.

The same challenging atmosphere pervaded the third day of the objectives' discussion during papers by Father James L. Burke, New England Province Prefect, who spoke on *The Significance of Departmental and Course Objectives*, and of Father Charles F. Donovan who treated the topic, *Implementing Departmental and Course Objectives*. Father Burke's statement was well received. He urged that only on the graduate level should courses be exclusively professional, and that all undergraduate courses should be oriented toward producing a wholly developed human being, not a research scholar.

A key resolution approved in the final session of the Institute called for a reprinting and wide distribution to all deans and officials of a study entitled *Objectives and Procedures of Jesuit Education*, prepared in 1941 by Fathers Allan P. Farrell and Matthew J. Fitzsimons, "for guidance and direction in the study, clarification, and solidification of the objectives of their institutions, curricula, departments and courses, since, in the light of the discussions of all three parts of the agenda of the Institute, this is clearly the most compelling task that lies before us."

PART TWO: CURRICULUM

On the fourth day the deans rested—in comfortable busses which took them on a sight-seeing tour of the area, capped by a *grand repas* in the finest California Province tradition at Ranch Olompoli, the villa of the University of San Francisco.

But duty beckoned inexorably the following morning and this time the

delegates assembled to hear Dr. Ralph W. Tyler, formerly of the University of Chicago and now of the Institute of Behavioral Science at Stanford, with a paper on *Principles of Curriculum Construction*. This distinguished authority on curriculum complimented the Institute program for its insistence on formulating objectives before moving to curriculum study. He consoled the group on the difficulty found in forming precise statements of objectives by pointing out the immeasurably graver problem for institutions lacking a unifying philosophy of education.

Dr. Tyler touched on the nettling problem of how contemporary needs put pressure on college curricula. His own solution was not always to create specific courses to meet those needs, but to indicate areas where the college's philosophy should be focused in order to inculcate a proper understanding of values in students. He further observed that "to present course content without any attempt to indicate what formative function the information is supposed to subserve is to settle for too slight a reward for the effort expended." He voiced a warning against the prevalent tendency in today's American education to modify recklessly the curriculum to meet what are thought to be the needs of students; to attempt to provide a college education for every person who wants one; and to overlook the fact that colleges have certain values to offer which are frequently not esteemed by students.

The afternoon paper was a solid contribution by Father Lawrence V. Britt, Dean of Loyola (Chicago) College of Arts and Sciences, on *The Purpose of Curriculum*, in which he concluded that

"It will not be possible for us to attempt much more than a 'best judgement' approach to curriculum, in any detail, until such time as (1) objectives have been determined with much more specificity and in terms that admit of objective appraisal; and (2) really objective evidence is accumulated to demonstrate the effectiveness of specific elements of the curriculum or of any curricular patterns."

The Status Quo of Jesuit Curricula, Father Julian L. Maline's opening paper, began the busy second day, and that same morning Father John H. Martin, Dean of the Loyola (Los Angeles) College of Arts and Sciences, followed up with a paper on *General Education and Liberal Education*. In the afternoon three shorter papers discussed the influence of *Jesuit Tradition*, *Accrediting Agencies*, and *Financial Needs of Colleges* on curriculum building. These papers were authored respectively by Fathers M. G. Sullivan, Dean of St. Joseph's College, E. J. Gough, Dean of Rockhurst, and A. B. Corrigan, Dean of Gonzaga's School of Education.

A great part of the afternoon session and the entire morning following were taken up with discussion stemming from Father Maline's paper on the Latin requirement for the A.B. degree. Despite the brand new air-con-

ditioning system in the de Saisset Gallery, the atmosphere became quite warm as arguments *pro* and *con* were marshalled to defend, attack or modify a resolution introduced from the floor to petition superiors for a broadening of the basis of the A.B. degree, by eliminating the necessity for the Latin requirement. Father Maline's statistics demonstrated that even in the great classical strongholds of the Assistancy the proportion of students graduating with an arts degree had steadily dwindled, and that in the bulk of the Assistancy colleges the Jesuit A.B. degree is practically obsolescent or even obsolete.

Speaker after speaker for the resolution emphasized that this was not an attack on Latin itself but was an effort to legitimize a *de facto* situation: Jesuit schools do give a liberal arts education but must label it other than it is for the degree "Bachelor of Science in English Literature says what it is not, and is not what it says."

Reasons ably put forward against the resolution were: Latin has a traditional place in the A.B. curriculum because it offers unique values; service to the Church demands we give her official language a preferred position; despite all avowals to the contrary, such a step would be an attack on Latin itself for soon Latin would disappear from both college and high school, denied its preferential status in the curriculum; by retaining the Latin requirement the Jesuit A.B. degree is ensured of an exclusiveness which demands universal respect; student apathy is a dangerous basis for dropping any subject, for the fate of Latin could conceivably overtake philosophy or theology; classics in translation cannot be properly appreciated; better teaching and more enthusiasm on the part of deans and counselors could revivify Latin.

Proponents of the resolution to broaden the basis of the A.B. degree in turn argued: classicism and humanism are not co-terminous and *actually* today we accomplish most of our "humanizing and liberalizing" through other liberal subjects; we are unfair to our students in denying them an A.B. degree for curricula generally accepted in the United States as comprising a liberal arts program; our schools look ridiculous if they give but few of the most prized degrees in proportion to total graduation numbers; Latin has never ranked with philosophy and theology so there is no *a pari* argument; the B.S. degree is frequently deceitful, since it is often awarded to graduates with next to no scientific training but with a strong concentration in the liberal arts; the resolution is not asking that Latin itself be dropped from the A.B. curriculum but only that it be not forced upon everyone as an exclusive requirement for this degree; the bulk of the opposition's reasons are extrinsic to the value of Latin *in se*; despite sincere efforts of deans and classics departments we have commonly to rely on the artificial props of loyalty and enthusiasm to protect it.

The wording of the resolution was several times revised to eliminate any ambiguities in its intent. Few wanted it to be understood as depriving Latin of its traditional primacy and practically none wished a universal change. A ringing reaffirmation of belief in the importance of Latin as traditionally the instrument *par excellence* for effecting the humanistic goal was incorporated into the resolve at the insistence of the majority. At the close of this particular day of heavy deliberation, as well as on the final day when it had reached its final form, this resolution was approved by an overwhelming majority of the delegates.

Resolved: That the Reverend Fathers Provincial be respectfully requested to petition Very Reverend Father General that it be made possible for the Assistancy requirement of Latin for the degree of Bachelor of Arts, to be hereafter determined on a Province basis in the same way as with other major elements of the curriculum. The members of the Institute were anxious that all college administrators strengthen as much as possible their offerings in Latin, urge upon entering students the desirability of following the complete Jesuit liberal arts curriculum with Latin, and only request of Reverend Father Provincial the relaxation of this requirement when local circumstances and the good of our students provide cogent reasons for considering this change from the traditional Jesuit liberal arts curriculum. The members of the Institute further urge the Executive Committee of the J.E.A. to call upon the knowledge and resources of the various colleges in gathering factual data which would clarify the present situation of Latin in our programs for the degree of Bachelor of Arts.

The afternoon of the closing day of the second section was crowded with three papers touching on other aspects of curriculum. Father J. J. Marchetti, Dean of the College of Arts and Sciences at St. Louis, delivered a paper on *Notable Examples of Liberal Arts Curricula*, while Father James A. King, Santa Clara's Dean of Arts and Sciences spoke on *Organization of Curricula*. Father J. B. Dwyer Dean of Arts and Sciences University of Detroit gave an outstanding paper prepared at the behest of the Fathers Provincial and was a penetrating examination of the problem, *providing for Increased Enrollments*. After rehearsing the alarming estimates of future college population, Father showed how certain false assumptions make it necessary to revise these estimates considerably downward. He related some of the solutions to this universal problem discussed today. Jesuit schools, he underlined, must not strive to offer facilities beyond our competence to provide.

PART THREE: EVALUATION

The pace quickened the final three days. On August 11, Father M. G. Barnett, Executive Assistant to the President of Marquette University, introduced the general topic of evaluation with a paper detailing the Marquette experience in self-survey. That afternoon the delegates were

privileged to listen to Dr. Warren G. Findley, Princeton, New Jersey, Director of the Educational Testing Service, whose topic, *Testing: Existing and Needed Tests*, was listened to attentively by the group, as he gave an authoritative survey of that field.

Father Darrell F. Finnegan, Chairman of Loyola (Los Angeles) Department of Education and Father William F. Kelley spoke on *Evaluating the Effectiveness of Instruction*. Father Kelley made a plea for the continuing use of the traditional classroom visitation as a testing device fully adaptable for modern times. The final afternoon meeting was led by Father Leo L. McLaughlin, Liberal Arts Dean of Fordham, and Father G. T. Bergen, Dean of Spring Hill, on *The Appraisal of Co-curricular Programs*. Father Francis J. Fallon, Dean of LeMoyne, completed the day's papers with a splendid one on *Grading Problems in College* wherein he depicted LeMoyne's efforts to handle the eternal headache of standardizing grading procedures. The distinction of rendering the concluding paper of the Santa Clara Institute fell to Fr. Edward A. Doyle, Dean of Loyola University of New Orleans, whose paper on *Changing the Trend of Jesuit High School Graduates to Attend Non-Catholic Colleges* was added to the program at the direct request of Very Reverend Father General. Close liaison with administrators and counselors of our high schools was agreed to be the key factor in guiding our secondary school graduates to our own universities.

Now that the deans are back at their desks what will happen? Nothing startling nor revolutionary. Most learned only a few new things but perhaps all are now armed with a sharper sense of the need for more conscious finality in the activities they control—a sense too readily become dormant in one who often is a slave to telephone and schedule-fitting. Only careful analysis, honest revision and brave application of both general and specific objectives (when they have been properly formulated), can qualitatively improve the teaching caliber and overall administration of our Jesuit schools. This was the meaning of the OBJECTIVES—CURRICULUM—EVALUATION theme of the 1955 Deans' Institute.

This just about puts a period to the Santa Clara report. More pages could easily be written about other values, direct and indirect, realized:—of enlarged horizons in the eyes of deans, old and young, of new confidence born of pooled educational experience; of sharing newly thought-out techniques and methods; of renewing and acquiring valuable friendships binding individuals and colleges. Above all, perhaps, of that feeling of solidarity with sister-institutions within whose walls one-hundred thousand of America's precious youth are educated in the same way, by the same men, for the same ends: *ad maiorem Dei Gloriam*.

Basic Problems in Financing Jesuit Institutions

CHARLES S. CASASSA, S.J.*

In general this paper simply purports to make certain observations based on the experiences of one small institution, in the hope that there may be something of value for other institutions. The idea of a questionnaire to all Jesuit administrators was discarded for a variety of reasons, one of which was that in this instance we do not subscribe to the proposition that misery loves company. We had no desire to become a sort of national "wailing wall."

It is no secret that private colleges and universities in this country are in financial trouble. According to one study a very large number of private institutions are operating in the "red," and their present combined operating deficits amount to 20 million dollars annually. A trend is now evident toward the reduction of these deficits, but in effect it is at the expense of capital and endowment funds.

Such is the present picture, and there are two factors which will not lighten the shadows in the immediate future. In the first place, at the present levels of dollar value, college faculty salaries will have to be increased substantially in the next few years if independent colleges and universities want to maintain the integrity of the teaching effectiveness of their faculties. Faculty salary increases have not matched the shrinking value of the dollar in the past 15 years. If faculty salaries were adequate in 1940, which may be a brash assumption, then they should be about double today simply to have enabled the faculty member to hold his own financially. Where the private colleges have been particularly remiss is in the higher ranks of associate and full professors.¹ Yet men in these ranks should supposedly be the best and most fruitful members of the teaching staff!

The second factor tending to make the present picture somewhat darker may seem surprising to those non-administrators who see the answer to all financial problems in increased enrollments. As a total answer this is a snare and a delusion. Any sizeable increase in enrollment

* Address delivered at Meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, April 11, 1955, Georgetown University, Washington, D.C.

¹ Cf. *College Faculty Salaries*, leaflet published by the Council for Financial Aid to Education, Inc., 6 East 45th Street, New York 17, N.Y., undated.

will mean increased funds to be raised for building and equipment, but quite apart from this matter of capital expenditures is the fact of increased operating expenses. A small increase in enrollment ideally distributed would not increase overhead very much, but a large increase will bring problems. The maintenance of satisfactory student-teacher ratios, the multiplication of paper-work, the expansion of personnel services, the offering of new courses for increased enrollments in already existing programs,—not to mention possible new programs and increased salary rates—these are all elements tending to balance the enrollment factor. Is it not true that in most institutions operating at a deficit the precise point of difficulty is in the gap between tuitional income and educational and administrative expenses? If these latter increase as enrollment increases, can larger numbers of students be the answer to our problems? Volume may bring us some relief, but let us not put all our hope in it. Otherwise we may find to our sorrow that we have but postponed the day when we shall have to reckon with very substantial deficits.

With most private college budgets today being balanced only by adding significant amounts of donation money to income from tuition, endowment and auxiliary enterprises, with salaries crying for increases, with expanded enrollment not free from financial difficulties, what can the Jesuit institution do to meet its problems? There are numerous possibilities. I should like to comment on some of them and perhaps open up the way to discussion of the experience other administrators have had with them.

Tuition increases may help to push income up. There is no doubt that the trend is toward raising tuitional charges. One report states that the national average for tuition in independent institutions is \$580 per year.² A later study "reveals that tuition fees next school year will be anywhere from 8 to 35 per cent above what they are now. Not every college has announced an increase, of course. But more and more of them are giving teaching staffs a pay raise and meeting the added costs by boosting student fees."³ In most instances the increase appears to be accompanied by a fear of pricing one's services out of the market. Are there any norms in this matter? If it is fair to say that salaries should be double 1940 levels because of shrinking dollar values, it seems reasonable to argue that tuitional fees can justifiably be twice the 1940 charges, unless one was overcharging then. Furthermore, colleges today are offering far more extensive personnel services than they did in 1940, services for which there is little or no income, e.g., placement bureaus, testing and guidance

² *Business Aid for Our Colleges—Voluntary or Involuntary*, leaflet published by McGraw-Hill, undated.

³ *U. S. News and World Report*, vol. 38, no. 10, March 11, 1955, p. 113.

and counseling services, health services, and the like. These have increased costs absolutely and not merely relatively. Again, in some Jesuit institutions the province tax has been raised since 1940, and this has the effect of lowering the net value of the contributed services of the Jesuits and reducing thereby the annual gross operating income. Hence I think that there should be no hesitancy about the fairness of a tuition charge which is twice the 1940 level. There may be good reasons for making it even higher. Since today tuition income generally runs between 50 and 55 per cent of the total annual income of a private college, one may find from this fact some sort of rule of thumb for determining what the tuitional charge should be.

Before taking up other possible ways of increasing income, I would like to say something about expenses. If we can succeed in balancing income and expense in the areas of auxiliary enterprises and student aid without having to use unrestricted gifts to achieve the balance, then we shall have localized our problems in the area of educational and general income and expense. Under auxiliary enterprises are included bookstores, residence halls, dining halls, cafeterias, athletics and the like. There is no need for each of these to balance individually, but it is regarded as prudent administration to have the combined income in these fields match the combined expenses. To fail in this is to be forced to drain off money from more important areas in order to achieve a balanced budget. Student aid in the form of scholarships and grants-in-aid should be completely covered by scholarship endowment income and specific annual gifts. It has been said that if an institution does not fully cover all its student aid, it forces those who pay the full rate to help support those who do not. At any rate, if we enter honestly in our books all forms of student aid and fail to match them with adequate funds, we are again in the position of having to siphon off funds from other areas.

When an institution has these two secondary areas of auxiliary enterprises and student aid under firm budgetary control, it is in a good position to do some serious and intelligent study of its educational program and the costs thereof. It can then look carefully at its educational work, study its objectives, determine a hierarchy of values, and budget accordingly. Without this study and planning, we are apt to find mere acolytes or porters pushing the episcopacy around in the educational hierarchy. More concretely, an aggressive little character in a relatively minor area may get more than his share for his department by persistent importuning of administrators who lack an over-all plan. Unless departments and divisions are coordinated and subordinated in the light of institutional objectives and the emphases which the institution wishes

to make, departments may become independent island fortresses in the educational sea, and expensive ones at that!

Thoughtful planning in the three areas I have mentioned will help to trim unnecessary expenses and eliminate waste, but it will not do away with the need for outside funds. It should, however, give us a better case in soliciting gifts.

One of the most important sources of gifts for current operations is to be found in our alumni. Today only slightly more than 300 institutions appear to have taken up the idea of annual alumni giving. For approximately 1,000 colleges and universities the concept remains untested.

The schools which have successfully developed annual alumni giving find five chief values in it:

"1. The Fund ordinarily brings in unrestricted money, of which no institution of higher education ever receives enough.

"2. This money can generally be used as a 'budgeted asset' and applied to current operating expenses. To this extent it is 'living endowment.'

"3. The Fund is not only a dependable backlog for current operations, but a feeder line. Once an alumnus forms the habit of annual giving to his college or university, it has a prospect for a capital gift now and then during his lifetime, or for a bequest.

"4. A regularly contributing alumnus is a positive advocate of an institution's program and needs—a kind of ambassador.

"5. Now that colleges and universities are having to cultivate heretofore unexploited sources of financial support, the Alumni Fund has a fifth and salient value. It brings in 'seed money.'"⁴

I do not think that the value of alumni giving as "seed money" for other gifts can be stressed too much. If a high percentage of our alumni, who are our products, contribute regularly, then in the eyes of other individuals or of corporations we have a "going concern" and we have a better chance of obtaining gifts from these other sources. One of the little leaflets of the Council for Financial Aid to Education, *College and University Alumni (ae) Funds*, describes some of the more successful techniques used in Alumni Funds, but one of the most important goals is to secure a high participation percentage-wise, even though the average contribution is not too large. It is better to have a thousand small shareholders than one large one.

In this area of annual alumni funds I cannot speak from much personal experience since we are only now in the midst of our first Annual Alumni Fund campaign. For two years our Faculty Alumni Representative and the Executive Secretary of the Alumni Association have

⁴ *College and University Alumni Funds*, leaflet published by the Council for Financial Aid to Education, Inc., undated, pp. 4-5.

studied the organization and procedures of the more successful funds in other schools. Gradually they educated the Alumni Board of Directors to the point where they wanted to launch a similar program. Then began the detailed and laborious work of preparation. Alumni rosters were screened for the more likely class managers. So superb was the response that we achieved a ratio of one class manager to ten alumni, so that no class manager has an impossible burden. The class managers were called together at group dinners and given materials and instructions. Meanwhile a brochure with an enclosed pledge card went to every alumnus. The initial response has been quite good, but the final results for this year will depend on how active and prompt class managers are in making their follow-up calls. Whatever we get will be a gain over previous years, and we believe that with sound organization the idea of annual alumni giving will catch on more and more with each succeeding year.

Another source of operating funds, and even of capital development, is in business and industry. The rapid rise in regional associations of private colleges to solicit gifts from corporations is evidence not only of college needs but also of a rich potential. Our group of eleven colleges in Southern California, Independent Colleges of Southern California, Inc., is still in its infancy. Late in 1953 we conducted a brief campaign. Our 1954-1955 campaign is now drawing to a close. The results have not been phenomenal, but our second campaign will yield $2\frac{1}{2}$ to 3 times as much as our first. By and large we have followed the pattern of older regional groups, as far as our circumstances permit. We have a gentleman's agreement not to solicit funds individually for current expenses from those corporations which we approach on a group basis, though we are free to seek capital funds individually.

From what I can learn, while non-Catholic denominational schools in some instances receive support from their churches, most of them feel that the help is woefully inadequate. In general the Catholic colleges have been given little if any Church support, particularly for current operations. Whether we may reasonably expect such support in the near future, when so many dioceses are engaged in expanding elementary and secondary schools, is a serious question. Yet I wonder whether the day is not approaching when Catholic higher education will have to seek annual support from the Church if the quality and extent of our work are to be maintained and advanced.

Another source of income which we at Loyola have, particularly for capital funds, is the University Hill Foundation. This foundation is separately incorporated, its officers are laymen, it exists to raise funds primarily for Loyola University of Los Angeles, a Jesuit serves as liaison

between it and the school. Most important, the Foundation does not operate any business; it is strictly an ownership corporation. Nearly all its deals have been on a purchase and lease-back basis.

The object in such an arrangement is to find a corporation with a good record of earnings for a period of at least 5 years. It is easier to make a Foundation deal where the corporation is closely held; a multiplicity of stockholders generally makes the purchase more difficult. A sales contract is drawn between the seller or sellers and the Foundation with a nominal down payment by the Foundation. The contract provides for a lease to a new operating corporation with a rental of 80% of the net gross to the Foundation, and the Foundation agrees to pay 90% of the 80% received to liquidate the balance of the indebtedness to the sellers. In the new operating corporation the original sellers may hold a minority interest, and old key employees may be given an opportunity to become stockholders. The newly purchased corporation is dissolved on the day of acquisition and all of the assets, name, good will, etc., are then the property of the Foundation. These assets are now leased back to the newly formed operating corporation, which is then in business as of the same day.

If it is deemed advisable, the newly formed operating corporation may be required to make a lease deposit. The sellers are protected by a trust deed on all property, a chattel mortgage on all equipment, and a note in case there are liquid assets in the original corporation. Key-man insurance may also provide protection for the sellers.

As I look at the future of the institution with which I am presently associated and consider its problems of capital development and of adequate operating income, I realize that much unremitting work will have to be done by many individuals, but I feel reasonably hopeful, too. Where capital funds are concerned in our case, we look primarily to the University Hill Foundation and then to bequests and occasional substantial gifts. As for the contributions needed annually to balance the operating budget, we pin our hopes on the Annual Alumni Fund, corporate donations, and smaller gifts of individual friends of the school. Whether we can at the same time build up much-needed endowment funds, I don't know.

In general, the colleges may rightfully anticipate increased alumni giving, which one estimate says could be \$100,000,000 per year by 1970. There is no doubt, too, that corporate giving is on the rise. Dr. Wilson Compton has predicted that 1970 will see corporations contributing \$500,000,000 annually for current or capital needs of higher education. With the careful cultivation of these and other sources the problems of financing Jesuit institutions, while serious, are hardly insoluble.

Functions of the Advisory Board of Trustees

FREDERICK E. WELFLE, S.J.*

In 1946-47, the year I entered office, the gifts from all sources accruing to John Carroll University did not exceed \$1,500. In the year 1953-54, the gifts from all sources totaled \$340,000. Over the six-and-half year period, July, 1949 to January, 1955, the total is slightly in excess of \$2,140,000. This is the most dramatic means at my command of expressing to you the value of John Carroll University's Advisory Board of Lay Trustees. Not that the trustees gave this amount. On the contrary, \$200,000 would amply cover their contributions, but they did make possible this satisfying support by their influence and connections, by their prestige and by the notice they brought to the university. They had made Cleveland conscious of and interested in John Carroll University.

I expressed the Board's value in terms of money because that is the most striking, but in various ways their help has been vital to the university. It was the trustees who insisted that we set up our own development office and secure an able man to head it. They proposed the names of candidates for the job, at least seven in all. They came out to my office to help me interview the prospects one after another until we had finally selected our very able J. Patrick Rooney. It was a trustee who secured the services of Mr. H. H. Kennedy for our fund-raising efforts. Mr. Kennedy for over twenty-five years had headed up the Frigidaire interests in northern Ohio. He had some eighteen years of experience with the Community Chest, and he knew by first name most of Cleveland's business and industrial executives. Mr. Kennedy has turned out to be a one-man fund-raising company. Incidentally, this same trustee, who secured Mr. Kennedy, also pays his salary and bills. A committee of trustees in consultation with the President and the Dean now choose the commencement speaker and honorary degree candidates. I could name other notable benefits deriving from the Board, but I have mentioned enough to indicate that I harbor a profound regard for an active Advisory Board of Lay Trustees. I think that every Jesuit college should have one.

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Into such a mentality came Father Rooney's request to present this paper. Outwardly I protested my incompetence, but inwardly, I must confess, I felt flattered. I would prepare the paper. I would be the great means of spreading the gospel of the Lay Board. A Lay Board in every college would be the rewarding climax of my rectorial career. At this point, however, experience raised a warning finger. It might be well to find out how many Lay Boards there are in the Assistency. I knew of only two others besides our own. Accordingly, I sent out a questionnaire which every president faithfully answered. Imagine the shock to my crusading zeal when I found that of the twenty-seven colleges queried, twenty-one already had a Lay Board. Not only that—as Lay Boards in the Assistency go, a few are hoary with age. Loyola's in Chicago is thirty years old; Marquette's, twenty-eight years; Loyola's in Los Angeles, twenty-six years; Loyola's in New Orleans, twenty. This sobering discovery clearly indicated that I could hardly play the role here today of midwife to expectant presidents who are about to bring forth Lay Boards, although the fact that six of our schools do not have Lay Boards and that three of those in existence are a year old or less reminds me that I cannot entirely forget the role. Therefore, let me address myself to a discussion of the composition, operation, and problems of a Lay Advisory Board, trying to keep in mind the good of all concerned.

And before I get into the body of the discussion, let me be sure that we are all of one mind, according to the Apostle. By Lay Advisory Board I mean a group of laymen that the President gathers about him to help him conduct the affairs of the entire institution—a committee for the whole and not for the part.

I think we can take for granted that any President who is thinking about gathering around him a group of advisers has in mind something that he wants them to advise him about. He must have a program. Nothing less than a long-term program will hold the interest of top talent. If the extent of the advice you want is how to secure a library, you would be well advised to handle the project yourself. No, your laymen must see that here is a job to do, one that needs to be done, one that will contribute to the cultural life of the city, one of such proportions that its successful accomplishment will flatter his ego, one that will integrate him into the administrative machinery of the university as far as that is possible. Not every detail of the plan need be foreseen. The one big fact apparent to me when I started the Board was this: Carroll must advance on all fronts. We were known as that seminary on the hill; we needed public relations. We were in debt; we needed money. The campus had never been completed; we needed expansion. Here was a job to challenge high ability; here was a job that would be an addition

to the civic life of the community, and a source of satisfaction to the responsible directors who would accomplish it. So much of the program was clear in outline, but little did I foresee such helpful developments as the choosing of a commencement speaker noted above or the brilliant sponsorship by the Board of a very successful symposium on seismology. A long-range, challenging program is necessary. Once you have your pool of talent working on the main program, the further uses to which it may be put seem to rise naturally; and, really, they can be most satisfying.

In seeking talent, it seems to me that the Jesuit President has one of two choices: he can concentrate upon the top echelon of community leadership, thus acquiring prestige with certainty and work with uncertainty; or he can descend a few levels to the men of less prominence who will almost certainly be hard workers but whose prestige value will be doubtful. To be sure, if he is lucky, he may be able to enlist top men who will also be hard workers, but the division indicated is rather normal.

We at Carroll made the decision to go boldly and confidently for top leadership, and we secured it, but no decision has caused me more misgivings, especially during the pressure and anxiety of a fund-raising campaign. We have a generous Board. They give us time. They have come to many meetings over and above the two stated in the by-laws. They are keenly interested in the development of the university. And yet only a sturdy four or so will head up committees or see a prospect. Therefore, should we adroitly replace the other nine with hard workers? No matter what my emotional state at any one moment, the answer has always been a resounding no. Granted that this one and that has not worked, he at least has talked, and even money-wise, his presence on the Board is sometimes clearly productive of a greater gift than that on a prospect card. A case in point would be Republic Steel's pacing gift of \$75,000 in the recent campaign. The intimate friendship of some of our Board members with top executives at Republic Steel played no small part in securing that handsome sum.

Perhaps I should drive home this point by quoting from the answers in the questionnaire. All twenty-one presidents without exception are on the prowl for the highest and best talent. Notice the recurring qualifications sought: "Community leaders known for personal integrity;" "public and community leadership;" "personal prestige;" "wide civic, community, or national influences;" "business, financial, professional integrity;" "men holding responsible positions in professional, financial, commercial, and industrial life of the city;" "broad contacts;" "high respect in the community."

While on this matter of qualifications in Board members, let me single

out a comment made by one of the presidents, namely, that the membership should not be limited to Catholics, but should include Protestants and Jews. With that I heartily agree. Our schools are open to all. In every college, as far as I know, there are Protestant and Jewish students. Therefore, what discrepancy is there is having Protestants and Jews on the Board? Looked at from a fund-raising angle, the university cannot consistently appeal to all faiths if only the Catholic faith is evident on its most important Board.

Finally, let me close this section on qualifications with the observation that try as you may, the active members of your Board will fall into three classes: givers, doers, and thinkers. Each of the three is important. Only the drones are a loss. Which leads me to the question: how dispose of one whom experience proves to be indifferent? This difficulty, I submit, is one of the reasons for a written agreement of some sort. Friendship or prestige or wealth, whatever it may be, will make personal action on your part difficult, but by-laws clearly limiting the term of service render the situation automatic. In fact, a constitution so clarifies purpose, membership, tenure, duties of officers, and the like that it is difficult to understand how a Board can operate smoothly without one. And yet of the twenty-one Boards now operating, six somehow get along without a written agreement.

However, since I am not a lawyer, I see no reason why we should proceed to make of the agreement a legal instrument to incorporate the lay body. In some states, to satisfy the requirements of incorporating the university a Board of Trustees must be named, which trustees, are, as far as I know, always Jesuits. The possibility of confusing these legal trustees with an incorporated body of lay advisors is apparent. Sixteen presidents stated that their Lay Boards are not set up as legal entities; four did not specify, and only one seems to be toying with the idea.

Now that the highly competent advisors have been selected and an agreement, verbal or written, entered into, the Board is ready to operate. At this point the Jesuit President may find himself looking rather longingly at Boards of Trustees in non-Catholic institutions. No worry there about how to secure interest or what to do. Indeed, they have plenty to do. Invested with full authority, theirs is the duty to scan finances, to lay down policy, to give the directives which their chief executive officer, the president, will carry out. In a Catholic college such a situation is impossible. Full authority rests in the Rector or President, and he cannot alienate it. To this matter of authority I shall return presently.

Suffice it to say now that the Jesuit President will lose no time in holding the first meeting of his Board which should by all means be organizational. Since he will have to preside, he should have well-prepared

agenda and a first draft of by-laws which he submits for discussion. Once these are adopted, officers will be elected. I find that the usual four—chairman, vice-chairman, secretary, and treasurer—work out satisfactorily. In subsequent meetings, the lay chairman will preside. However, it will be smart to be in frequent communication with him beforehand to determine agenda and to relieve him as much as possible of all clerical work. A typical November trustees' meeting at Carroll would run something like this: The lay advisors assemble in the Jesuit recreation room around 5:30 for refreshments where they fraternize with the Jesuits. This is important. They must know the members of the Community, establish common interests with them, get the "feel" of the university. Around six, all repair to the Community dining room to partake of a good meal and more conversation with the Jesuits. By 7:30 trustees and *ex-officio* members are in the conference room. The chairman calls for order. The minutes are read. The chairman then calls on the President to give his report on the university, a practice which I recommended not only for the information it gives to the laymen but also for the intimate knowledge of his school which the preparation of the report brings to the President. This report which has been mailed out in advance of the meeting is always the source of questions and discussion. Other items of business follow. When the drive was in the offing, the selection of a general chairman was discussed, the best times, clearance with proper agencies, goals, and similar items. The committee to choose the commencement speaker and the degree candidates is appointed. The treasurer, who has been furnished with a copy well in advance, analyzes the annual audit for the Board. Other items may be the state of the development fund and the type and location of buildings contemplated. We aim to limit the length of the meeting to two hours, but the minutes over the years are proof of the fact that much solid work is accomplished.

"All very smooth," you will say, "slick operating." Would that I could do the same. But try as I might, clashes do occur on my Board. They will make proposals that I simply cannot entertain, and there we are." I know exactly what you mean. I have encountered the situation often enough to know that it is most trying. Right here we are at the heart of the most difficult problem encountered in the operation of a Lay Board, the problem of authority.

Let me illustrate by an actual case. Soon after the formation of our Lay Board, we were faced with the necessity of constructing an additional residence hall on the campus. Our Board members are businessmen. The question of financing the structure had to be considered. To these businessmen, there was no problem. We were in the postwar years. We had an expanding consumer market; namely, large numbers of students.

The new hall would yield revenue, be self-liquidating. Therefore, borrow the money and amortize the debt over a period of years. All sound enough. On the other hand, Father Provincial had informed me that Father General was opposed to borrowing and that it was practically certain he would refuse permission if asked. Cases like this are crucial in the life of an advisory group. How are they handled?

It seems to me that two extremes must be avoided. One is to take the attitude that these men must be loyal, and that loyalty is nothing if it does not mean following the President's wishes even though the disagreement with him be direct and heated. This, I submit, is expecting too much of *fragilitas humana*. It runs counter to human nature. Logically, what a President with this attitude wants is a rubber-stamp Board, a "Good Housekeeping seal of approval" which he can flaunt in his publications by listing the names of the eminent citizens who compose his Board. In the long run, I am afraid, the members with the greatest potential will drop out and he will be left with those dutiful Catholic laymen who constantly say "Yes, Father" to every proposal of a priest and then go on their way.

The other extreme is to delegate so much authority to the Board, or by remarks and attitude to leave them under the impression that they have so much authority that their majority opinion they construe as a directive to the President. Thus, the President maneuvers himself into a tight spot. He may go along with the directive, but if Father Provincial or Father General does not, he must in all obedience announce to his advisors that their well-intentioned plan will not work. The end result must be the same: loss of interest, a sense of frustration, and probably resignation.

My own feeling is that neither extreme is necessary and that there is a middle and a successful way of handling Board advice which runs counter to our monarchical authority. That middle way is to foresee and to educate. Here if ever the old axiom is true: *gubernare est praevidere*. Foresee, anticipate, explain, interpret, indoctrinate.

To return to my case of borrowing for the construction of Pacelli Hall, which, I admit, I did not handle too deftly the first time it came up, but from which I gained valuable experience. At the meeting I explained that borrowing would be wonderful if Father General would approve; I would look into the matter. In the interim before the next meeting I took every occasion on the phone or in informal conversation to explain to the chairman and to the other members that Father General was opposed to borrowing, and with very good reason. He still remembered the legacy of staggering debts left by the building sprees of the late 20's. You see, I did not issue an arbitrary *sit voluntas pro ratione*. I admitted their plan had merit; patiently I pointed out that it could not be

followed. At the same time I kept pressing home the great need. As a consequence, at the next meeting, the plan for borrowing received short notice and the Board members began to discuss other ways and means of raising the money. Today Pacelli Hall stands on the campus, paid for by pledges and contributions collected in a campaign. I might add that the Board members themselves contributed ten per cent of the cost.

In a similar way, we were faced with other needs. While we were explaining the primary necessity of a residence hall, we also took pains to expose the Board to all the building opportunities of the next decade—our ten-year plan. Therefore, as we finished one project, it was logical to begin discussions of the next one. Just this past November, as a result, we launched a campaign for \$2,600,000 and during the intensive phase, lasting two months, we collected \$1,035,000 in cash and pledges. The architects are now busy with plans and blueprints for a Student Union.

Please allow me one more illustration, since this point of indoctrination and foreseeing is so important. Unless some catastrophe like a world war occurs, the colleges will be deluged with students in the 60's. The private schools will be hard put to it to take their fair share of the load and thus to preserve their place in the educational sun. I am not waiting until the 60's to alert the Board. I have touched on the problem involved in expanding enrollments at Board meetings. I have mailed to each member Ronald Thompson's study and the American Council on Education's study. We are buying a twenty-eight minute movie on the subject which I shall find an occasion to show them. When the tidal wave bursts in on us, I feel that the Board will be conditioned and ready for the action necessary.

Concomitant with this problem of authority in dealing with the Lay Advisory Board is the one of continuity from administration to administration. Laymen are well aware of the comparative shortness of executive tenure in Catholic institutions. They know that the viewpoints of administrators change. They love success dearly and they hate failure. They hesitate to embark on a program whose vigorous young life may be snuffed out by a succeeding president. Mr. Bernet, to whom I am indebted for Carroll's Board, bluntly asked me the very first time I sought his help: "How long are you going to be in? Will the next man throw the book at us; throw out the Board?" I was as honest with him as I am with you: I know of no way of insuring continuity. All I know is this: if a rector does a job; if patiently he develops a Board that is a manifest boon to the college; if he labors hard to build an organization that will operate independently of him, then he has done his best. But I think you will agree with me, if his successor tosses overboard such a treasure, he deserves to go down in the troubled sea that is education today.

One more question deserves notice, namely, how do I maintain the

interest of the Board over a long period? Here the questionnaire yielded a crop of helpful comments; such as, committee work; specific jobs; plentiful information about the college, especially finances; carefully planned meetings; occasional dinners; regular contact with individual members; problems which they are particularly qualified to discuss; all the facts about the university and Jesuit life; invitations to university functions; box parties at football games; putting them in cap and gown and making them an official part of the graduation exercises; anniversary, birthday, and holiday greetings; conferring honorary degrees on them.

To all these I would add the strong admonition that you make use of the power and character that is yours as a priest. A visit to a trustee when he is in the hospital, a Mass said for his critically injured son, your blessing over his ailing wife, an invitation to attend Mass in the chapel on Christmas day—these acts may bind a trustee closer to the school than any honor you can confer upon him.

Finally, let me summarize what I have said in capsule form:

1. Work out with your Consultors or others a long-term program for your contemplated Board.
2. Aim as high as possible in the selection of candidates.
3. Determine upon your key man, enlist him, prevail upon him to enlist the rest. Do not undersell by saying, "There won't be much work; all we want is your name."
4. Begin immediately the participation phase of your Board.
5. Reduce to writing for the approval of all the functions and operations of the Board. Provide terminal points so that listless members may be excused normally and gracefully.
6. Seize on every possible occasion to indoctrinate the members. Anticipate difficulties.
7. If you ask them for advice, be sure to report back.
8. Provide means of recognition, such as mention in speeches and publications, participation in university functions, honorary degrees.
9. Remember that success breeds success. Gifts and help go not to need, but to success. Everyone likes to ride on the band wagon. Cultivate in your entire university operation the success psychology.
10. Keep in mind George Bernard Shaw's famous phrase: "the inevitability of gradualism." Slowly you must build. There is no other way. Board members are volunteers. Time and again they will disappoint you. Be patient. Never blame; always praise. Pray much for success; work with all the intelligence that is yours; and you will find that you have a successful Advisory Lay Board.

Faculty Relationships with Parents

JAMES B. CORRIGAN, S.J.*

Any high school principal could, I am sure, write a book on his experiences in the area of faculty—parent relationships. Some of the stories would be funny, some sad, many irritating, but most of them would at least be interesting as are all narratives of human relationships. A wag in one of our schools was accustomed to ask the chosen speaker of the Fathers' or Mothers' Club meeting whether he was going to speak on "This school, your son and you," or "You, your son and this school," or, "Your son, this school, and you." I suppose that some such generic title could be applied to all the faculty-parent relationships with which we are concerned.

We are all aware of the growth in interest in this aspect of education. Frequent bond issue appeals, general concern with overcrowding and outbursts of juvenile delinquency have made people school conscious. As education becomes more and more important for economic security and success, the interest of parents has grown with it. This trend has been hurried by making the school the heart of the community in many places, a civic center as well as a class room building, by looking upon the principal as part time administrator and part time public relations officer. This has been true in general, but more markedly in public schools which have, in a sense, become the temples of a pseudo religious cult of education.

In Catholic and Jesuit schools there has also been an increase of interest and participation on the part of parents in the activities of the school and even in the formal education of children. It is not many years since parents took quite another attitude toward the schools. Certainly, many Catholic parents adopted a "hands off" policy characterized by such opinions as: "Father or Sister takes my place while you are at school; never bring home complaints about them because we won't listen." Or, "One beating gets you two," that is, "if you get whipped at school you will get another when you get home." It was widely considered an un-

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warranted interference for a parent even to go to school to interview principal or teacher. It is possible that this attitude was more evident among the parents of Jesuit students than among others, because the father and mother were somehow perfectly confident of the prudence and competence of the Jesuit teacher. This attitude has its good points. At least, we sometimes feel now that parents like to interfere, that they are quite ignorant of the educational or class room situation, of the objectives of the school and its courses. They presume, nevertheless, to criticize and to give their children advice that contradicts the counselor or teacher, and in general show little respect for the experience and the professional competence of the school staff. Still, I think we all agree that the school is in a far better position to do its work well when parents are encouraged to keep in close touch with it. The progress of the co-operative spirit in the last few decades has increased the effectiveness of our work, and the progress should continue. Most parents of high school pupils today are themselves educated people who are thus aware from their own experience of the need of parental help and encouragement for the academic progress of children. The disadvantages of close contact mentioned above merely point to the need of making this relationship intelligent and constructive through a program that will inform parents and elicit their full support and interest in the educational venture.

The position of family relative to school was formulated anew in the Encyclical of Pius XI "On Christian Education" when the Holy Father answered the question, "to whom does education belong?". He enumerated the three necessary societies into whom man is born, ". . . two namely, the family and civil society, belong to the natural order; the third, the Church, to the supernatural order." The duty and right to educate belongs by priority of nature to the family. We know, of course, that education belongs first and preeminently to the Church by virtue of a double title, the divine mission to teach all men and from the fact that she is a supernatural parent, generating, nurturing and educating souls in the divine life of grace.

Even if there were no philosophical nor theological basis for the improvement and utilization of this relationship in our work, its importance as a practical adjunct to the work of the school is most obvious to anyone who has been engaged in it even very briefly. It is, I think, safe to say that the hopes of educating or improving a boy who comes to us from a bad home, are very meagre indeed—no matter how strong our faculty, no matter how well our guidance program has been developed. The influence for good or evil of family so preponderates that the school can do little more than add to it or intensify it in the case of a good home, or, in the case of a bad one, limit to some extent its negative effect

on the formation of the young person. Close cooperation between the two influences provides motivation for good study and conduct habits and it provides them at both points of possible escape. To put it plainly, a boy with a good home, in a good school, is, when the two agencies work together closely, trapped by powerful influences which should make his progress safe, constant and solid. If either side of the escape route is left open, the effectiveness of both influences is diminished and can, depending on the quality of the individual boy, mean a failure to make him the man that he might have been.

These remarks are, I fear, commonplace, but we can at least be more specific in our commonplaces and point out some of the particular points of contact between parents and faculty and say a word on their advantages, disadvantages and difficulties. Every feature of a boy's development, academic, social, physical and spiritual is certainly covered at one time or another with either parent at Fathers' and Mothers' Club meetings. These valuable organizations follow a similar pattern in all our schools with varying degrees of enthusiasm. They contribute generously toward purchasing equipment, adding to scholarship and building funds. It is unfortunate if in some instances they become little more than loyal associations whose only purpose is to make money for the Fathers. Their aid can be recruited for spiritual, academic and disciplinary purposes and can be very effective. Perhaps more important than any specific contribution of the Fathers' or Mothers' Clubs is the establishment through them of a solidarity with the school, the fostering of a spirit of mutual confidence and helpfulness between parents and teachers and a friendly cooperation in a work which both groups have come more and more to view as a common venture by its very nature.

We find in talking to other principals that Mothers' Clubs seem in general to succeed better than Fathers' Clubs. The Mothers' are willing to work harder and longer than their spouses; they enjoy to a greater degree the social aspects of their work at school. The men would prefer writing out a small check for the Club project to buy bleachers, tape recorder or a movie projector rather than to go through the agony of running a show or party as the women do. And therein lies the difference. The spirit of friendliness and of sacrifice among parents, sympathy with the objectives of the school, the contact with the faculty and the feeling of having a stake in the institution all come from the time and labor of putting on a large party or similar even however difficult it may be;—not from sitting at a desk in one's office and writing a check. We have recently been subjected to pressure to provide a driver training course for our students either as a part of the regular curriculum or in some other way. We had long ago reached the conclusion, for a number of reasons that we would never introduce the course in the curriculum, nor did

we want to take on the burden of administering and directing it. A brief conference with the officers of the Fathers' Club shifted the burden entirely to the Club which had done all the preliminary negotiating and takes care of all particulars without help from the school. This suggests itself as a fine service from the organization.

The faculty's part in these activities is quite obvious. First of all, they ought to attend, come forward and make themselves known to the parents, be willing to give a little talk when invited to do so. It is not easy to spend an evening often till midnight exchanging cliches and banalities with some parents, but it is part of our job and should be expected of all staff members.

Perhaps the chief academic relationship with parents is effected through the periodic report card. Even well developed Fathers' and Mothers' Clubs seldom attract more than fifty to sixty percent of the parents, but the report touches all of them. Beyond the fact that report cards should be clear, well designed and respectable looking, not much need be said about them, except that it is very important that this universal contact be accurate and the grades neatly entered. The same may be said of the letters that frequently accompany the report cards to inform parents of coming events, warn them of some general disciplinary danger. Such letters are also accompanied by the famous pink slip in many schools. The common ones contain a large check list of faults or virtues which the teacher marks, signs and hands to the principal. It is the imprudent or over-trusting principal that allows these to be mailed without reading every one of them. We have all had the experience of having teachers state bluntly that the boy is lazy when the fact may be that the boy is doing nicely in his other subjects or when parents know that he is working willingly at other tasks, if not wisely on his books. It is very easy to check a variety of faults on a pink slip, not so easy to defend them, when confronted by an angry mother or father.

What is true of pink slips is true of all teacher contacts with parents. If not all teachers, then at least the new ones who ought to consult with the office before approaching the parents on any case involving studies, discipline, physical health whether the approach is to be made by telephone or note. A horrible example may point the reason for such a restriction. A new scholastic greeted a student who was in the company of his mother. The boy dutifully remarked, "This is my mother." Says the courtly scholastic, "How do you do Mrs. Smith." That was the boy's name. Before the mother could correct him the scholastic went on to inquire after Mr. Smith which was most embarrassing to the lady because Mr. Smith had been replaced by Mr. Jones, without benefit of demise. It was embarrassing to the boy too; he had been taught to ap-

preciate the tragedy of his mother's situation. A million possibilities present themselves for mistakes that cause more serious results than mere embarrassment. Sometimes a teacher will call parents the day after a painful situation has been adjusted by the principal, or vice versa. In general, contacts with parents should be cleared through some central information center—usually the principal's office. We must, of course, be trustful of the discretion of our faculty members, but a mere word will clear the way for pleasant and profitable contacts with parents.

Some teachers alienate parents by their manner or by what they say. Harsh judgment of a boy before his problem is understood or appreciated, accusation of dishonesty or of laziness without sufficient evidence and similar errors make such people liabilities in the over-all parent-teacher program. Fortunately the case of discourtesy or insult rarely arises. A teacher's failure to render himself pleasing to parents should be brought to his attention as gently as possible. Certainly, correction and positive criticism on this point should be given the scholastic who offends and to omit it would be to deprive him of an important item in his training. Many schools have parents' night following the mailing of the report cards and pink slips. Conferences on these occasions are certainly very valuable and often save a boy from academic disaster. At least they make clear to the parent the boy's difficulty as it appears to all of his own teachers. Here the principal can observe the reaction of parents to their conversation with the various teachers, he can see where most of the parents are waiting for interviews, observe the manner of the teacher—this when the meetings are held in a large room as is the case in many schools. Tiring though they are, this type of parent night has been almost universally satisfactory to mothers and fathers and schools alike.

It seems to us that in parent-teacher relationships the principal has two or three chief functions. He ought, first of all, to maintain the progress that has been made through the years until now. He must try to improve and expand those features of the parent-teacher programs that have proven their worth by getting more and more parents into them and by insisting on increased faculty participation. Secondly, the principal ought to be on guard always to see that the mail from his office is respectable as well as respectful in appearance and content. Finally he can explore the field and the experience of others for profitable and pleasant means of bringing the influence of home and parents more directly to bear on the growth and development of the boy while he is in school.

In this connection I should like to cite an experiment that has been conducted in the schools of the Archdiocese of St. Louis. Registration date for these secondary schools takes place late in March. Thereafter

the parents of the entering class are called to the schools in groups of thirty or forty for what might be called a parents' orientation night. This is a burdensome program occurring as it does at a time of the year when everybody is tired and sufficiently busy with current students. But it has anticipated and thus prevented some unfortunate occurrences during the students' first crucial year of high school. I would not suggest that we undertake an elaborate program to educate parents; we have enough to do in our efforts for their children, but this limited program of instruction to parents has proven itself profitable. It informs the fathers and mothers of the differences between grade and high school, of their new opportunities and duties in helping with the education of their children. They will understand more clearly just how much time is ordinarily required for home work, whether or not a boy can work—and how much—and still derive profit from his education, what courses he will take and why. It introduces them to the personnel and the physical plant that will be the environment of their son for the next four years.

I should like to remark on one more area of school and home relationships; the control of extra-school activities and the discipline problem of our students away from school. We have been speaking in terms of unity between school and parents and perhaps our attitude in the present consideration may seem inconsistent with the foregoing. Cooperation however, does not mean identity nor may we ever forget the primacy of the parental obligation, not only in education itself, but in the rearing of children. We have taken the position, therefore, that the conduct of our students away from school and its vicinity, except for school sponsored activities, is the responsibility of parents. We will help with advice and suggestions when they are sought, but beyond that we will not go. We will not legislate in an area in which we consider that we have no competence—again with one exception. We have one rule governing away-from-school-activities: "Any student guilty of conduct that hurts the good name of the school anywhere will be subject to dismissal. Rowdyism, vandalism, drinking and any other offense of a serious nature are considered sufficient reason for expulsion." This regulation seems sufficient to protect the school and general enough to allow the school to step in where it feels it must, yet not so specific as to be construed as an intrusion into the rights and obligations of parents.

With the intensification of parental interest in school life there has come a tendency to dump all responsibility on the school. The well-intentioned father who tells you that you may beat his boy if you think he needs it is actually derelict in his duty and to oblige him would be to encourage him in his neglect. Our work is not to absorb more and more of the parents' responsibility but to help them carry out what is clearly theirs. Neither is it our work to educate parents, badly as they may seem

to need it, beyond suggesting and advising. It seems rather that we must pin our hopes on so educating the boys now in our care that they themselves will become the good parents of the future. We must in a large measure write off the present generation of parents at face value, taking them as they are and do what we can with their offspring. For this reason, I consider it quite useless and perhaps even destructive for a school to publish a set of norms or regulations for specific conduct beyond the walls of the school or beyond its immediate vicinity. This has been a popular if ineffective instrument in many places. Some schools have offered a set of rules regarding proper dress, hours for returning home, going steady, dancing, spending money, the use of cars and others. These I would consider to constitute an invasion of parental authority and responsibility. I would, however, strongly support such a set of norms if they emanate from parents' organizations, either from the fathers' and mothers' clubs of an individual school or, better still, if they are the product of an association of parents' clubs. Such a document provides a standard which will give parents needed support in setting limits to their children's activities, gives them confidence in demanding certain minimums, and especially offers them a strong answer to the ancient yet powerful bromide, "All the other kids are doing it, why can't I?" Even with this instrument much remains to be desired, for there are parents who will always be mavericks, who can unquestionably trust their sons to do exactly as they please without getting into trouble and who refuse to be "dictated to" by any group even the one to which they subscribe.

We Jesuits are in an enviable position in the matter of faculty-parent relationships, and we should exploit our opportunity. I think it is safe to say and it should be said with profound humility, that we have the confidence of our parents to a remarkable degree. Our admissions situation is such that parents are almost forced to be cooperative and active—they want so badly for their boys to be admitted in the first place. More and more the conviction grows that in dealing with a boy with a good home background, our work is made relatively easy; with a poor one it is made extremely difficult, if not impossible. The boy's life is divided almost equally between the two great influences of his life: home and school. Since we are school men, our first concern must be with the school. We must make it the finest, most effective educational situation that we can. The second is with the boy's home which is by far the more important of the two. Here we can help by advising, encouraging and co-operating so that ultimately both agencies will function with a high degree of efficiency and produce the finest end product that native talent and character will allow. Both are God's work and both are the work of the Jesuit High School.

Fordham's Junior Year Abroad

JOSEPH R. FRESE, S.J.*

Europe and the Old World have always been considered part of an American's education ever since Pocahontas sailed for England in 1616, or rather, perhaps, I should say ever since the Jesuits of Quebec bundled off a couple of Indian savages to France. But the real movement to organize American education in Europe on a college level began in 1923 when Pierre Dupont of Wilmington financed an experiment of Delaware University to inaugurate a junior year abroad. Two years later Smith College and Rosary College both established similar plans for women. Since then the junior year abroad movement has grown, developed, been interrupted by the war, been reestablished, and now flourishes more vigorously than ever. Among many others, there is Wayne University in Munich, Sweet Briar in Paris, Rosary College in Fribourg, Newcomb College in England, and Smith College just about everywhere. Among our own institutions, Fordham is conducting its fifth junior year in Paris and Georgetown is starting its first in Fribourg. Besides these operated from America, we have a number of institutions springing up in Europe itself fostering such undergraduate studies. There is an Institution of European Studies in Vienna and another in Turin and another in the Scandanavian countries. The junior year abroad has become a factor in the educational world which must be considered, even if we should not agree with it.

We might well begin by asking what major benefits are to be derived from a junior year spent abroad. I think these benefits might properly be classified under four headings. First there is the general cultural acquisition which one derives simply by breathing the atmosphere of Europe and absorbing the musty air of museums. Secondly, there is the acquisition of a language, which in this day and age is not only socially acceptable but is one of the indispensable tools of scholarship. Third, there are the academic acquisitions of the individual, whether he studies philosophy or literature or political science. Finally, you must count that vague, almost immeasurable thing which can be called maturity, balance, or simply education.

Now it seems to me that as you emphasize one or another of the

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acquisitions, the character of the junior year abroad will be changed. All of these benefits—culture, language, learning, and maturity—are present in varying degrees in all junior years abroad; none is excluded. But by stressing one rather than another you can make the junior year abroad a finishing school for young ladies, a language institute for French majors, a duplication of the written requirements of the American campus, or, finally—and this I feel is distinctive—an educational experience which will help produce students mature enough to work by themselves.

It is this acquisition of academic maturity that we at Fordham consider so very important. We do not exclude—in fact we very much encourage—culture, language, and learning. After all, a student can hardly live in France without learning French, acquiring a certain body of knowledge, and inhaling museum dust. We, however, are particularly concerned with educational maturity; given this, everything else can easily be acquired by the student, without it, the student will soon forget what he has learned.

The underlying objective, therefore, of Fordham's junior year abroad is the production of a group of individuals who have learned to study by themselves, and this fundamental aim determines the whole program we have set up. I say "whole program," for the junior year abroad is part of what we call the Honors Program.

This program is a three year course of intensive training for a selected group of students. The students are chosen from those freshmen recommended by the guidance office on the results of a week of educational testing, or by the office of the dean on the basis of their first semester marks, or by their teachers. From this list of recommendations some fifty are then interviewed by two members of the Honors Program faculty committee. Using ability, interest, and initiative as criteria, twenty or thirty freshmen are finally accepted as candidates in the program. Their normal sophomore year is supplemented by readings, reports, and seminars personally supervised by the members of the faculty committee. Thus, by the time these candidates reach the middle of their sophomore year, we know a great deal about them: their reactions, their academic ability, and some of their capacity for independent study. In addition to these routine screening devices, the students are asked to take the Minnesota Multiphasic Personality Index—which candidates to the Society also take—to give us further help and guidance in judging our students and in selecting those who should be allowed to go to Paris. Not all students in the Honors Program are allowed to go. Our students are very much on their own in Paris, and are, therefore, carefully chosen. We do not feel that every American junior can sufficiently profit from a year of independent study.

For language preparation we have found it best to send our students over in the middle of June, and this despite the fact that most of them have already had high school and college French. There are various methods of summer schooling in France. We began with Grenoble in the French Alps, where most of the students are Americans on vacation. We then arranged a special course for our students at Toulouse, and the International University at Ustaritz, where there were six hours of class a day, lectures, soirées, and seminars, and even a special course for our own students. But this, too, became too crowded with English speaking students. By far the best school has been the summer camp of French families conducted by one of our Jesuit Fathers outside Poitiers. We sent two of our students there for six weeks last year, and hope through similar camps to extend the system to all of our students this year.

After two months of schooling and some travelling, the academic year begins at the Sorbonne in Paris. Philosophy is taken at the Institut Catholique and roughly corresponds in subject matter to the third year in philosophy in our Jesuit schools in America. Specifically, they take courses in logic, epistemology, cosmology, metaphysics, and finally, a course in modern philosophy. Occasionally the approach to the subject will be different from that used in America, but even that we consider something of an advantage for it so stimulates the students' thinking that it causes them to do much more reading than they would do even on the Fordham campus. In their fields of concentration—and we have had students majoring in French, political science, history, Russian, etc.—they go to the Sorbonne itself, or an appropriate institute affiliated with the University. For example, for Russian they attend classes at l'École Nationale des Langues Orientales Vivantes, for political science they go to the Institut de Science Politique.

There is the problem of how much credit is allowed for these courses, how they are transferred to the record, what provision is made for an equivalence, and even such practical things as how shall the class medal be arranged. Not being a registrar, I am inclined to think that these things are not essentially important. We have never made any attempt to equate courses taken at the Sorbonne to anything given on the Fordham campus. Furthermore, we have never tried to translate anything into 98's and 99's on a student's record. As the students are well prepared and selected and are expected to study on their own we have simply taken a year of study abroad as equivalent to a year of study at Fordham. The thing is conceived of in terms of academic experience rather than a sheer calibration of achievement.

That does not mean to say that we have no criterion for distinguishing a successful from an unsuccessful junior year abroad. In order to give

point and direction to our students' study we require two papers each term, one in the field of major concentration and one in philosophy. These papers, particularly those in the field of major concentration, are discussed with members of the department before they leave. Furthermore, their courses are approved or disapproved by the department and they are urged to take as many French examinations as they possibly can. It is also a requirement that every student report at least once a month to the University during his stay in Paris.

This discussion would be incomplete if I did not mention a problem which is frequently brought to my attention, the question of the students' morals. Isn't it unwise to leave a group of students all alone in the "wicked city of Paris"? First, I do not think the city of Paris is any more wicked than the city of New York. In fact, I would be inclined to say that the opportunities for inducement to crime are greater in their home city than they are abroad. Besides, within a year or less these same students will be drafted into the Armed Services. The opportunity of becoming morally corrupt is much more present to the man in uniform than it is to the student who stumbles in his French. More importantly, I have talked to the students who have been in Paris quite frankly about the problem. I have every reason to believe that when they tell me there is less occasion of sin in Paris they are telling the truth. There is the difficulty that people in desolation or discouragement more easily fall into sin than those who are not in such a mood. I don't know that being in New York or Detroit or California is any guarantee against desolation or discouragement. Again, as you have seen, we do try to pick our students so carefully that those who are given to depression will not be allowed to go. Finally, there are French Jesuits and American Jesuits studying in Paris and Catholic chaplains at the Sorbonne, and one chaplain especially for English speaking students.

If I were asked to evaluate the Program academically, pointing out its good points and its bad, I would say that I think we have begun a great work. I do not think we have been successful in every case—nor am I so rash as to think we will be so in the future—but I think our successes have been quite notable. Of our sixteen graduates two have won Fulbrights and several have been awarded scholarships and assistantships in American universities.

At the same time, I also realize that treating students as mature individuals is something of an academic gamble or a calculated risk. No one is more conscious than myself that we cannot play with human intellects as we do with blue chips or bingo beans. We could, therefore, conduct a program on a very conservative scale, sending our students to Jesuit schools, where nothing academically disastrous would happen.

The boys would have to go to class, have to learn their lessons, and have to pass examinations. But by the same token, I cannot conceive of anything remarkably good for Americans coming out of such a system. I feel the good we expect to achieve will be in proportion to the risk we are willing to take, whether we are talking of personal sanctity or the junior year abroad. With our interviewing, academic regime, and personality tests, I feel we are reasonably guarding against defections. I admit that even in such a program as I have envisioned a student could possibly waste some of his time in Paris. But the amount of good in terms of the number of students who will work by themselves so far surpasses the danger of failure that I feel we would indeed by slothful and inefficient if we did not respond to the challenge.

There is but one thing more. We at Fordham are quite enthused about the possibilities of such a program. We will do all that we can to help any other school that might be interested in establishing a similar unit; and this help we offer is everything from information, to advice, to guidance, to cooperative efforts.

Training in Natural Virtues and Good Manners

WILLIAM P. CORVI, S.J.*

When the Central Office of the JEA assigned me this paper on training in Natural Virtues and Good Manners, it stated that the paper should deal with the natural virtues of honesty, cleanliness, conduct at school, at games, in class, all the things that make a gentleman, as well as the difficulties in this area and the practical solutions. When I began to outline in my mind what I would write I could see that this paper was going to be a treatise on the natural virtues of honesty and good manners. Since there were many books devoted to this topic that were much better than anything I could write, I decided to give the paper a scientific touch and send out a questionnaire. There is no use putting up a straw man and setting fire to him—it only adds smoke and confusion to the situation. Does the problem really exist? There is only one way to find out—ask questions. This questionnaire does not pretend to give the final answer to all problems. It is merely a survey of opinion. It gives you a picture of the situation in our Jesuit High Schools as each individual principal sees it. It is no more nor less than that. Are we training our boys to be honest and have good manners?

I sent out thirty-nine questionnaires and thirty-five responded. I was both edified and amazed at the response. There were only four delinquents.

The first question asked—How big a problem is stealing in your school? Since the virtue of honesty has so many ramifications I had to limit it to one specific phase. I chose the most basic—stealing. Eight replied no problem. Two stated that there was considerable stealing going on. The rest said some stealing existed but it was very slight, hardly noticeable, not a very big problem. The two schools that stated considerable stealing was going on qualified by saying it had sprung up suddenly and was now controlled. Most reported that stealing centered around books but it could not be determined whether it was stealing or borrowing. Occasionally sums of money were reported stolen but even here it was not certain whether it was lost or stolen. Stealing, as many of you

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would suspect, is not a major problem in our schools. However, periodically it rears its ugly head.

The next question asked—Have you found any effective means for curbing it? Most said that the most effective means is expulsion or threat of expulsion. Others said lessen the opportunities, close doors, put articles in lockers; good strong talk on restitution; instruction in religion classes; have student counselors give talks on stealing; when books disappear have the whole class pay for them; punish occasional thievery; expel a persistent thief, watch areas where stealing occurs.

The next question asked—Do you have trouble with the conduct of your students on public conveyances such as trains and busses? Twelve said no trouble. Seven gave an unqualified yes. Eight said occasionally. Eight others said once in a while. Most seem to have trouble in this area. However, it seems to be the harmless type of noise and loud talking. The more serious type, such as bad language, broken windows, damage to property and rowdyism, was not reported. This would be a cause of expulsion.

The next question asked—How big a problem is behavior at athletic contests? Twenty-three stated no problem. One expressed admiration at their extremely good behavior. Ten stated that the problem was there but not of great magnitude. Only one reported a real problem in that they imitated the public schools in the area.

The next question asked—Is any effort made to control booing of officials? Six schools reported that there was no booing by their students. The other twenty-nine said yes, there is booing, but that they make a serious effort to control it and for the most part they are quite successful. Some suggestions—the principal gives them a talk before the game; have plenty of prefects; get the student council to take action; impress on them that they are representing their school in public. One school forbids talking during the shooting of fouls.

The next question asked—Do you require a uniform? Thirty-two said no. Three said yes. Of those who said no—six require coat and tie. Most said they must be dressed neatly.

The next question asked—Have you any problems connected with any recent fads in dress or appearance? Eighteen said yes. Seventeen said no. The two most mentioned were eccentric haircuts and peg-legged pants.

The next question asked—Do you forbid any type of clothing? All were in accord in outlawing jeans or blue levis. Some outlaw dungarees, T shirts, khaki pants, pegged pants, drapes, bola ties, flounced collars, work shoes, leather jackets, sweaters, wind-breakers, fatigues, coveralls, zoot suits, athletic jackets to and from school, turtle-neck sweaters, any collarless shirt.

The next question asked—Is keeping your school and grounds clean

a problem? Twenty-four answered yes. Eleven said no. This seems to be a common problem. No solutions were offered. Some suggested put the jug crew to work cleaning it up; find a good janitor; enlist the support of the various clubs in the school; get the scholastics to be more aware of the problem; on seeing a student throwing paper on the ground ask him if he had some one in mind to pick it up.

The next question asked—Are bad manners exhibited in any specific area in your school? Seventeen answered yes. Eighteen said no. Those who said yes indicated the places where bad manners occur—such as the lavatories, the cafeteria, the corridors, in-between-classes, in speech and action towards teachers, on the campus, in the gymnasium. One said that any woman who walks down the corridors takes her life in her hands if the bell should happen to ring for dismissal or change of classes.

The next question asked—Have you any formal instruction in Good Manners? Thirty said no, no formal instruction in Good Manners. Five said yes, by home-room teacher, by guidance class.

The next question asked—Do you feel that there is a need for it? Twenty-seven said yes. Five said no. Two said not sure. One said perhaps. He was not sure that formal instruction would be good, it might be a subject of derision. Motivation was needed. Those who said no said it would be a waste of time; it should be done in the home; at least, it should be handled carefully and wisely, otherwise it would boomerang.

The next question asked—Have you any pamphlet or text in use on Good Manners? Twenty-eight said no. Seven said yes. There seems to be two basic Good Manners books. One that is used at *Campion*, the other at *St. Ignatius* in Chicago. *Loyola* in New York uses a cadet corp booklet which includes Good Manners. Several schools including *Gonzaga* in Washington, D.C. and *Bellarmino* in San Jose, California have reprinted *Campion's* Good Manners book.

The next question asked—Do you feel that our Jesuit Schools neglect the teaching of Good Manners? Twenty-five said yes. Five said no. Two said possibly. Others said not completely, not sure, somewhat; this is not a major problem; adults neglect them too; basic idea is there, but external expression is passed over; not a few have a low level of standards—they confuse good manners with femininity.

The next question asked—Any suggestions on how to improve the situation? Fourteen had no suggestions. The rest offered these—get the faculty interested; get each teacher to do it; constant insistence by entire faculty; make "Ours" conscious of the problem; group guidance by the principal, vice-principal, and class teachers; ten minute talks periodically by home-room teachers; remind them from time to time; more formal instruction; use of a textbook; booklet would encourage teachers to give talks; have the JEA edit a pocket-size manual of what a Jesuit school

should expect and demand; professional attitude on the part of the teachers; good example on part of the teachers; if they don't exhibit good manners, you cannot expect them from the boys; start with the Jesuits—have a good manners course for them; a faculty alert to the problem; supply home-room teacher with an outline on good manners.

The next question asked—What do you consider the most important factor in training in Good Manners? Those who answered this question said in part—home environment, good example, teachers (neatness in clothes and appearance). Instill a respect for God and neighbor; imitate Christ; teachers' Christ-like attitude towards refinement; social acceptance; knowledge and example; develop Catholic gentleman idea in one class and let it permeate the whole student body; punish and put a sanction on bad manners; show good manners and cleanliness ourselves; overcoming the harm done by students in other schools; constant insistence even to small details by the teachers; discipline designed to command respect and insistence on the external marks of respect.

A few personal reflections on the survey. There is no question about the fact that our schools do train the boys in being honest. This is a basic virtue—our schools could not operate without it. The survey would indicate that in the matter of cleanliness around the school there is much to be desired. How to get the boys to keep the school clean is a problem that does not have an easy solution. One fabulous principal many years ago in a certain province got quite provoked at seeing the school-yard littered with lunch bags and came up with this plan. During class time he went around through the lockers and put the boy's name on the bottom of each lunch bag and instructed the janitor to gather up all the lunch bags that he found in the school yard. The next day he confronted each culprit with the evidence and punished him accordingly. Good janitor service is one solution but I feel the problem will exist as long as there are boys. The survey shows that the manners of our boys can stand improvement. Perhaps the reason for rough manners lies in the fact that we do run all boys schools. Perhaps our standards for manners are too low. We allow the boys to get into bad habits and we become accustomed to them. We feel that it is not too bad a situation. Careful and wisely administered formal instruction would be a big help. I am not suggesting that it would remedy the situation entirely. There is no question but that our schools do give informal instructions in good manners—correcting the boys on the spot when they violate the social amenities—but this does not go deep enough. Only a few conscientious teachers aware of the problem do it. I feel that a formal course with a textbook would help us go a long way in the improvement of manners for the boys.

Method for Teaching Literature More Carefully Considered

ROBERT R. BOYLE, S.J.

In the *Jesuit Educational Quarterly* for January, 1947,¹ I described my method for approaching literature through a careful study of metaphor and simile, stressing the value of my scheme for charting those products of the creative imagination. A number of Ours told me they found my brainchild helpful, and one college text-book paid it the compliment of anonymous inclusion as an obviously true and exact method of isolating the essential elements of metaphor and simile.

Since its first appearance in print in the pages of this journal, however, the brat has undergone some growth and development, and a few tendencies to rickets (like the unhappy chart for the first lines of Keats's "Ode on a Grecian Urn") have been corrected. Hence I thought it might be well to present a brief account of its present state, in the hope that it may be helpful to those who have not previously heard of it, and perhaps more serviceable to those who saw it only in its somewhat warped childhood.

As a first step in teaching the method, the teacher should bring the class to some understanding of the nature and function of language as reflecting the working of the human mind. At any time after the first grade, I suppose, certainly in any year of high school, a class will respond to the idea that they are too mature merely to memorize rules of grammar.

Now, like mature minds, we must consider (if I may step into the teacher's role for the moment) the philosophy of language, the ultimate reasons why we have eight parts of speech (or nine, as I am told some texts now assert), and not more or less. Because, of course, the mind uses that many different kinds of words to express its knowledge, the highest act of a man. The laws of the mind determine what the parts of speech are and how they are to be used. A demonstration will make this clear:

Please look out the window. What do you see?

A tree.

You perceive that you give me a noun. This is always the first part of speech in importance, because it is what the mind starts with in its knowing process. It states what the mind knows; it names a substance. (Or a

¹ Boyle, Robert R., S.J., "A Method for Teaching Literature," *Jesuit Educational Quarterly*, Vol. IX, No. 3, (January 1947), pp. 169-178.

quasi-substance, pipes up a budding Thomist.) We'll put the noun down as the prime part of speech, since it names the thing that we know:

TREE

NOUN

Please look again at the tree. Is it doing anything?

It moves in the wind.

To tell me what the thing you know is doing, you give me a verb. That word does not name a thing, a substance, but names the act of a thing, an act *in* the substance. So we'll put that down as a part of speech stating an act in the noun:

TREE

NOUN

↖
MOVES

↖
VERB

Please look once more at the tree. Can you tell me any quality that it has?

It is tall.

To tell me what the tree has, you give me an adjective. That part of speech expresses a quality that is *in* the noun, so we can list that as the name of something the noun has:

TREE

NOUN

↖ ↖
MOVES
TALL

↖ ↖
VERB
ADJECTIVE

Do any other parts of speech name what is *in* the noun?

Well, to drop the dialog, the desired answer is, "No, none other does." Adverbs name qualities of verbs and adjectives, prepositions and conjunctions express relations between words, interjections express feelings. Hence the noun, verb, and adjective stand out as basic for the expression of our knowledge, naming the thing we know and what that thing does and has:

TREE

NOUN

↖ ↖
MOVES
TALL
↖
GRACEFULLY

↖ ↖
VERB
ADJECTIVE
↖
ADVERB

← IN → wind

← PREPOSITION →
← CONJUNCTION →

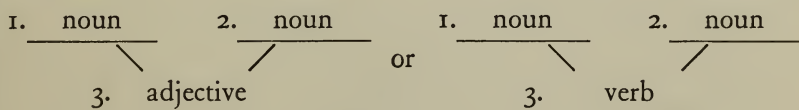
I stress throughout the fact that only the adjective and verb express directly what is *in* the noun. The reason for this stress will appear shortly.

Next, I give the class a working definition of metaphor and simile: a comparison of two unlike things on the basis of a likeness *in* each one. By "unlike" I explain that I mean things of different natures, like a man and a tree. Then, in the light of this definition, I ask them to tell me what parts of speech make up every image (by which term I mean metaphor or simile).

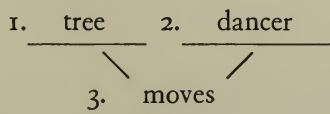
After the previous discussion, they more or less quickly perceive that two unlike things will demand two different nouns for their expression, and a likeness *in* each one will demand either an adjective or a verb, and nothing else. Only those words, as we established, express what is *in* a noun.

The students are used to the idea of an adjective *modifying* a noun, but not accustomed to the notion of a verb also expressing a modification of a noun. They can be brought to see, however, particularly if the teacher also clearly sees it, that the two different objects must each be modified in some way if they are to become in some respect alike. This can be done only by some *quality* or some *act* of the two objects, since they are by definition of unlike *natures*. Hence only an adjective or verb can express the point of likeness.

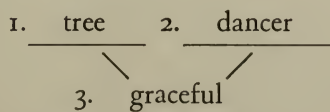
We now have the abstract of every metaphor or simile, which can be charted thus:



For example, "The tree moves like a dancer":



"The tree is as graceful as a dancer":



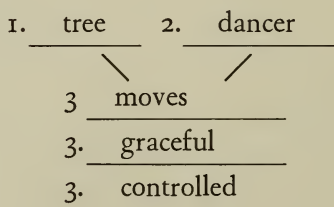
Sometimes the point of likeness is not stated and must therefore be supplied: "That tree is like a dancer," or "That tree is a dancer." In the first case it is clear that "like" cannot be placed in 3. _____, since it is not an adjective or a verb. Hence "is" is likely to show up there. The

simplest way to handle this is to state definitely that "is" will not work, and drop the matter there. No form of the verb "to be" can be used. If the teacher attempts to give the reason, he may find himself in hot water, unless he has thoroughly mastered the art of making clear to young minds (and to old ones too) the analogy of proper proportionality.

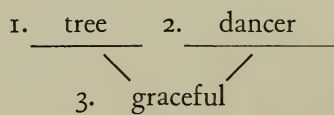
Perhaps the situation will be clarified if the students can be brought to see that in so far as the two different things simply exist, they exist as different. They are not alike on that point, but simply different. To become alike, they must have some accidental modification, so that they exist in this or that accidental way. They are substantially (and therefore, in the sense just explained, existentially) simply different; they are accidentally alike in one or more points. Therefore it has to be some verb that expresses *accidental* act which appears in 3._____. But as I said, the obvious thing to do is to state that "is" just won't work.

To find out what must be supplied in the examples given above, we must look at the tree, if possible, or at the context of the simile or metaphor. If neither of these supplies the information, then we must guess. Before we can read the image at all, we must arrive at 3._____. The three words in the chart are the minimum and vital essentials for every image. With them, the image is clear. Without them, it is completely unintelligible.

In the simile, I look at the tree and then at the dancer to find my point of likeness:

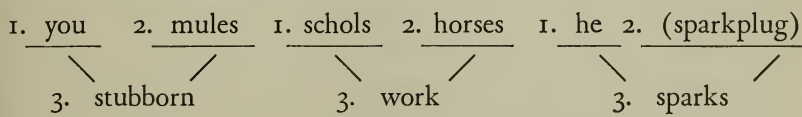


In the metaphor, I do not state that the tree is *like* a dancer, another being; I state that the tree itself *is* a dancer. There is no other being concerned. There is no dancer to look at except the tree itself. Hence I look only at the tree to see what act or quality in it appears to flow not from its own nature but from the alien nature proper to a dancer. The grace of motion of this particular tree is perhaps the characteristic which seems to me to demand the new nature as its source, and on the basis of its gracefulness, excessive for a *tree*, I predicate the new nature of it:

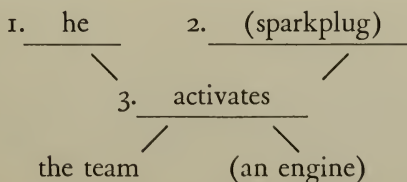


I suppose it is evident to every experienced teacher that the successful charting of an image in this way will mean that the student has grasped a great deal. He must be able to distinguish nouns, verbs, and adjectives. He must read the image exactly, so that he determines precisely the relations which exist among all the words. In handling this immediate and normally interesting problem, he has to know and to exercise the fundamental principles of grammar and of reading. It takes time to teach this method, but it brings valuable rewards. It teaches both students and teachers to read.

The method requires a good deal of practice. Simple examples abound: "You fellows are stubborn as mules"; "Scholastics are the workhorses of the community"; "He sparks the team"; etc.



That last example, a metaphor which is expressed in a verb which does not literally belong to the subject, is not well charted as above. The chart given would perhaps represent satisfactory work for a young or a slow class, since it indicates the implied noun, and consists of two nouns and a verb. But for a bright class it would be inadequate, because they should be taught to supply the verb or adjective which will fit *both* nouns literally, expressing the point of likeness *in* each. They can test this in every case by placing the adjective in front of both nouns (as "stubborn you" and "stubborn mules" above), or the verb after both nouns (as "Schols work" and "horses work"), in order to see whether the term fits both literally. "Sparkplugs" is all right, but not "he sparks." We need a more generic term, which will cover the act which is literally in "he" as well as the act which is in the sparkplug. Hence a better chart (which also fills out the objects of the transitive verb) would be:



Such a chart furnishes the basis for a discussion of the image: the type of activity which follows (sustained and effective); the forward movement of team as of car; etc. As in every metaphor, we have to *see* the subject before we can judge how well the image fits. If in this case "he" is a small fellow of explosive energy who instills something of that energy into his more ponderous teammates, so much the better for the image.

A metaphor does not make this clear of itself, but rather expresses in a vivid fashion what we see before us.

It is important, I think, to convey the idea that metaphor and simile are ordinary and natural products of the human mind. Our students, it seems to me, so often come to share our own prevalent misconceptions about poetry and other products of the creative imagination that we should spend some effort on combating those false ideas for both our sakes. We ourselves tend to talk as if there were something precious about poetry, of its very nature, as if to speak metaphorically about things were the tendency of one not too solidly in contact with reality. We lean to the opinion that sensible human beings must have constructed their earliest works in straightforward prose, and only from some soft Oriental couch, while a slave-girl squeezed grape-juice into his gaping mouth, did some early poet gargle forth the first metaphor. This is a view possible to a teacher who approaches the matter in the abstract, perhaps with one of his eyes on his mimeographed notes and the other on the clock to see that he covers the matter in time. But it contradicts the evidence if one considers raw and operating reality.

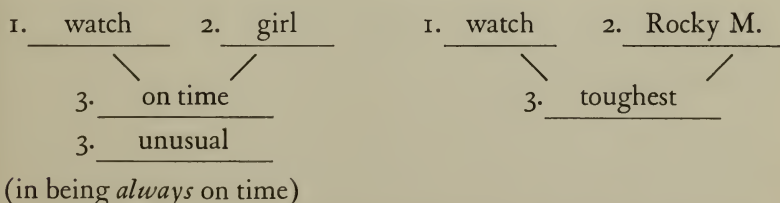
The mind makes an effort to be literal, as every scientist painfully learns. But the mind expresses itself with ease in figure, particularly when influenced by feeling. If an angry man were forced to express himself in literal terms and calm rhythms, he would either calm down or explode. If he is angry at a fellow-man, he will most naturally call him something that he literally is not, in some sense a dog, perhaps, or some other creature inferior to a man. Thus in one satisfying metaphorical predication, he expresses both the distasteful reality which he perceives and his own response to that reality. This clouds the objective picture of the being as it is in itself, so that science can never offer a niche in its halls to metaphor. But the poet expresses vividly the object as it exists in *him*, and in Aristotelean psychology that does not imply a lack of contact with reality.

In the English classes I have known, it was easy enough to demonstrate to the students out of their own mouths that when they are anxious to express vividly something they feel strongly about, they use metaphor: "This class stinks!"; "This poetry is garbage!"; "The assistant librarian is a peach"; "He's a pill."

Holy Scripture provides sufficient examples to show that reality is vividly expressed in metaphor and in simile, especially in our Lord's predications. Reality is not expressed *clearly* in metaphor, but *vividly*. Metaphor takes for granted the reality it focuses the mind on, and if you can't see it, metaphor will never make clear to you what it is. But if you can see it, you will find that the good metaphor expresses it vividly.

Science has to destroy the metaphor in order to arrive at the clear literal proposition which is the aim of the scientist. The scientist must avoid metaphor in his own language. The reason is that science deals with the universal, whereas metaphor (and poetry) deals with the individual. Metaphor is essentially unclear to the intellect, as is a material individual as such. But metaphor was for Adam as for us the best means of expressing vividly the material concrete reality which we see or hear or smell or touch of taste before us—or even, in another direction, of expressing vividly the spiritual concrete reality that exceeds not only sense but also the direct vision of an abstractive intellect.

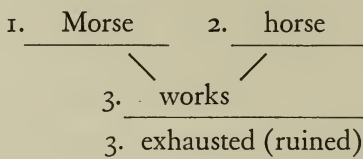
But I am wandering far from the English class. The aim is to show the boys that not only do they use metaphor and simile in their vivid moments, but that they are being bombarded with such figures on all sides. When advertisers wish to move us to buy (or when orators wish to move us to act), they approach us through imagery which appeals to our imaginations as well as to our intellects. Numerous examples of this can be ripped from the current magazines. In presenting the matter to teachers this summer, I used two wrist-watch ads which I found in *Life* magazine: one showed a beautiful young woman speeding someplace, with the title, "The Beauty Who's Always On Time"; the other showed Rocky Marciano punching a punching-bag, with the words "rough, tough, real champion, etc." rife in the writeup below. The watches they were wearing were at first sight lost in the stream of pulchritude (in the one case) and of muscularity (in the other), which made the ads obviously images, to be charted in some such way as:



The connotations of femininity, slimness, delicacy, etc., in the one case ("When you fall in love with a watch . . ." it stated coyly in its writeup), and of rugged masculinity, durability, etc., in the other case could be included in the charts, but those points above seem to me to be the core of the appeal.

Time magazine, in its slick and repulsive fashion, offers a wealth of illustration for the image which renders the fact vivid. Its writers, in other words, present us the facts as the facts exist in *them*, not the facts as they exist in themselves. But their product appeals. More objective presentations remain on the newsstands while *Time* is exercising its

imagistic charms on millions of human imaginations every week. One example which catches my eye as I flip the pages is a clever characterization of Wayne Morse as "the windblown work-horse of the filibuster." The chart would be:



Senator Morse had talked all night, hence was no doubt windblown in a literal sense. But the image carries the clear connotation that, like a windblown horse, he will soon be turned out to figurative political pasture, or figuratively shot. Such an image accomplishes a great deal, and the *Time* writers are occasionally that clever. They entertain, and if they did not make a pretense at giving clear and objective fact, their subjectivist and vivid presentation would not be marred by journalistic dishonesty. Their product can be very useful, however, to demonstrate what imagery is and how much it appeals to the human mind.

My charting system reveals its mettle best when faced with a difficult series of metaphors like those which introduce Keats's great "Ode on a Grecian Urn":

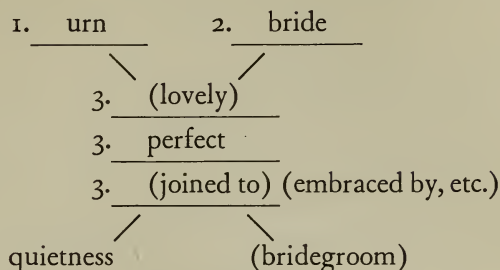
Thus still unravished bride of quietness,
Thus foster-child of silence and slow time . . .

I point out to the class that these are metaphors, not similes. Hence the only thing that is actually before Keats (and us) is the urn. There is no real bride involved. Our problem in simile might involve a real bride, in which case we might find the point of similarity in something peculiar and individual in that bride, and not something inherent in the very idea of bride. Here, however, Keats says, "This urn is a bride," so that we must gaze earnestly at the urn to find out why it is no longer an urn (as it exists in Keats and in us), but now a bride.

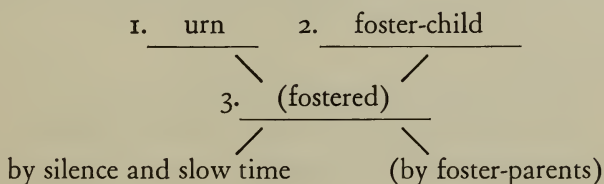
It is a bride because it is lovely, with that perfect flush of the height of womanly perfection which is the ideal for a bride. It is an unravished bride because it is perfect, integral, untouched. And Keats's use of the negative form rather than a positive term ("unravished" rather than "virginal") stresses the wonder that this is so, since one would expect this age-old urn to be marred or broken.

"Of quietness" presents its special problems. If any student tried to put "urn" in 1. _____ and "quietness" in 2. _____, he would deserve severe censure for having ignored "of" and the relationship that prep-

osition here expresses. "Quietness" belongs to the urn-bride in some way, but is not identical with it. The full image could be charted thus:



The second line finds the urn a foster-child. For 3. _____ we must have an adjective or verb that belongs to the very idea of foster-child, a quality or act which would be true of every one, since Keats gives no limiting adjectives or verbs at all. "Fostered" or "adopted" or "cared for" or some such idea certainly fits the case, so that the chart is:



The actual fact expressed by the image—the urn protected and covered in some silent and quiet spot where the noise and bustle of the world could not harm it—is highlighted in the chart by the relation revealed between silence and slow time and the foster-parents. If any bright heckler wants to know which is Ma and which is Pa, a caustic teacher might ask him when he last heard of "Mother Time."

The teaching of the charting method takes time, but it works. Once the student masters the technique, the puzzle element keeps him interested, and the fact that it achieves the result aimed at is satisfying too. And of course with practice it becomes easier.

A few suggestions on method: A) the first and most important point is that only nouns can appear in 1. _____ and 2. _____, and only verbs or adjectives in 3. _____. If a noun form appears in three, the whole chart should be thrown out, even though the idea is clearly right. If this is not done, the detecting of the right relationships in the text will never develop as it should. If it is done, it will teach both grammar and reading in a vital and interesting way.

B) Train the student to put in 1. _____ the object of primary interest, the thing that is there before the author, which he sees, hears,

smells, etc.; in 2. _____, the thing which is in the imagination only, or which is secondary in the comparison.

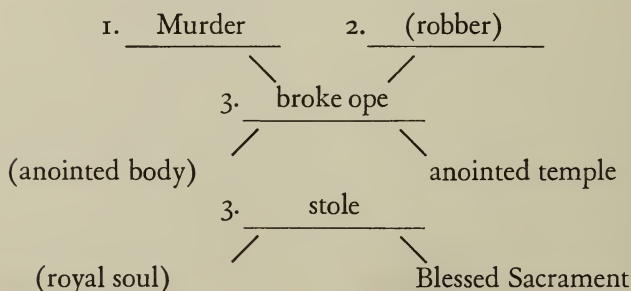
C) It is useful to train the student to put in parentheses the words which they supply, since it makes them conscious of what the text actually expresses and what it only implies.

For various methods of using the charts as the basis for discussions; as the subjects for essays (e.g., how Shakespeare's characters are differentiated in the workings and the furnishings of their minds); as the revelation of this historical conditions which produced not only the particular image but the play or novel or poem; etc., I refer the interested reader to my previous *Quarterly* article. I will close here with a chart of an image from each of the Shakespearean plays we teach in high school, as illustrations of what valuable pickaxes the charts can be in the intellectual paws of our youngsters. With such a tool, they'll find the treasures of our greatest poet hard enough to dig out; but without it, if their experience is like mine, they'll get little besides broken fingernails and frustration.

From *Macbeth*:

Most sacrilegious murder hath broke ope
The Lord's anointed temple, and stole thence
The life o' the building.

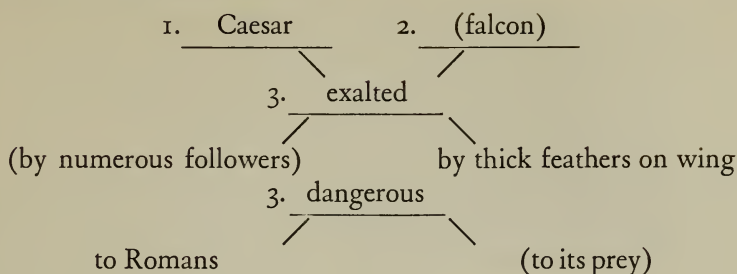
—Macduff, II, 3.



From *Julius Caesar*:

I'll about
And drive away the vulgar from the streets:
So do you too, where you perceive them thick.
These growing feathers pluck'd from Caesar's wing
Will make him fly an ordinary pitch,
Who else would soar above the view of men
And keep us all in servile fearfulness.

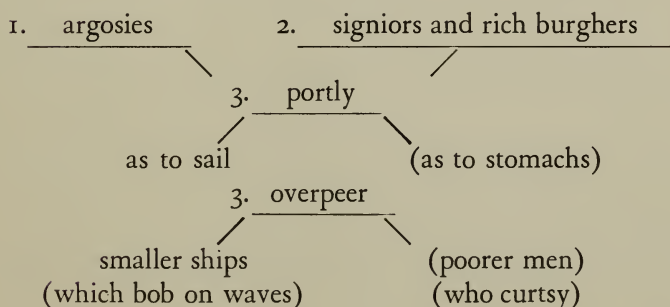
—Flavius, I, 1.



From *The Merchant of Venice*:

Your mind is tossing on the ocean;
 There, where your argosies with portly sail,
 Like signiors and rich burghers on the flood,
 Or, as it were, the pageants of the sea,
 Do overpeer the petty traffickers,
 That curt'sy to them, do them reverence,
 As they fly by them with their woven wings.

—Salarino, I, 1.



That last image recalls another similar contrast which seems to me one of Shakespeare's countless triumphs of sound and imagery, and which, while it has no strictly logical place here, nevertheless seems to me to provide a figure for the noble bulk of my charting system as compared to other methods of attacking products of the imagination, and in any case provides a musical close for my discussion:

With due observance of thy godlike seat,
 Great Agamemnon, Nestor shall apply
 Thy latest words. In the reproof of chance
 Lies the true proof of men: the sea being smooth,
 How many shallow bauble boats dare sail
 Upon her patient breast, making their way
 With those of nobler bulk!

But let the ruffian Boreas once enrage
The gentle Thetis, and anon behold
The strong-ribb'd bark through liquid mountains cut,
Bounding between the two moist elements,
Like Perseus' horse: where's then the saucy boat,
Whose weak untimber'd sides but even now
Co-rivall'd greatness? either to harbour fled,
Or made a toast for Neptune.

—*Troilus and Cressida*, I, 3.

Notes on Academies of Science

PATRICK H. YANCEY, S.J.

There are forty-one state and municipal academies of science affiliated with the American Association for the Advancement of Science. The purposes of these academies are:

1. To enable the scientists of a locality to present the results of their scientific work either more frequently, or, at least, at less expense, than if they had to go to a national convention. This is especially helpful to the younger ones and also to high school teachers who either could not afford to go to the distant meetings or whose papers would not be accepted for presentation at a national meeting.

2. To discuss local problems and work up projects for the benefit of their localities. Thus the Virginia Academy of Science some years ago undertook to make a study of the James River Valley and came up with suggestions which were beneficial to the whole state.

3. To sponsor junior academies of science and thus help in the development of scientists.

4. Some of them publish proceedings or journals in which the papers read at the meetings or, at least, abstracts of them, are published, thus ensuring recognition of members' contributions.

There are some of Ours who either do not know about these academies or who look down on them as second class scientific organizations. This is a great mistake. In the first place, you will find that the same scientists who are prominent in national organizations also belong to and are active in the academies. However, since the purpose of the latter is to stimulate scientific work at the local level, their entrance requirements are generally not as rigid as those of national organizations. Therefore, it is easier for younger scientists and those who have not yet established a reputation for scientific productiveness to get into them and to be given greater recognition than they would in the national organizations. This can become a sort of apprenticeship to national activity.

If I may be pardoned for introducing a personal note, I might cite my own experience in the Alabama Academy of Science. Even before I finished my graduate work, when I knew I was to be stationed at Spring Hill, I wrote for information concerning the Alabama Academy. I had a very prompt and courteous reply from the secretary, Dr. Berwind P. Kauffman, now of the Carnegie Institution at Cold Spring Harbor, L. I., inviting me to become a member at once. This I did. I was the first Jesuit to become a member, though the Academy had been organized in Mobile

some eight years before. I presented a paper at the first meeting after I entered the state. It was very well received; as a matter of fact, I was asked when Spring Hill was going to invite the Academy to meet there. I extended an invitation forthwith and it was accepted for the second year following. At that meeting I was elected secretary of the Academy and have held some office, including the presidency, almost ever since. It was as the Alabama Academy's representative that I was elected to the presidency of the Academy Conference.

The Academy Conference is an organization of the affiliated academies within the American Association for the Advancement of Science. Its purpose is to promote the welfare of these societies and a whole day of the annual A.A.A.S. convention is devoted to academy matters. The A.A.A.S. returns to the academies a certain amount of the dues paid by academy members who are also members of the A.A.A.S. This money is for research grants which may be had for the asking by academy members.

Therefore, I would urge all of our scientists to become members of their state and/or municipal academy of science. The dues are generally quite low and the expense and time involved in attending the meetings are much less than for national meetings, and hence budget-conscious superiors will be more ready to grant permission for them. The people you will meet in these academies are the ones we ought to know both for the help that we can get from them as well as for what we can do for them.

Finally, a word about the junior academies. These are composed of high school science students and are sponsored by the senior academy. Their purpose is to stimulate interest in science among these students. They have meetings, usually at the same place and time as the senior academy, at which they read papers and/or exhibit projects of their own making. They also stimulate high school students to take part in science fairs and in the annual Science Talent Search, sponsored by the Westinghouse Electric Co. The winners receive scholarships entitling them to a college education in science. Some twenty years experience with these searches has demonstrated their real value in developing good scientists.

All of our high schools should have a chapter of the junior academy and should enter their best students in the Science Talent Search. What can be done with a little effort is shown by Fairfield Prep which for two years running has placed (this year two) among the forty winners. If this were multiplied by thirty-eight we would dominate the Search and begin to have real influence in scientific circles.

News From the Field

TO THE ETERNAL CITY goes Father William J. Mehok, S.J. after nine years of devoted and efficient service to the Jesuit Educational Association. Father Mehok will act as a special educational consultant in Father General's Curia. His first task will be to compile an international Directory. Father Richard D. Costello, S.J. of the New England Province has succeeded Father Mehok as Assistant to the Executive Director.

ORDINATION AT FORDHAM: For the second consecutive year and the third time in its history Fordham University Church was the setting for the ordination of members of the Society of Jesus to the priesthood. Thirty-two members of the Society knelt before the altar and received the powers of the priesthood at the hands of His Eminence Francis Cardinal Spellman. Fordham alumni among the thirty-two were Eugene J. Prior, Thomas F. Walsh, Wallace G. Campbell, James J. Fischer.

GIFT TO MEDICINE: A diagnostic and research hospital to cost upwards of three million dollars and to be staffed by members of the Marquette Medical School faculty will be built as a result of a bequest made by the late Kurtis R. Froedtert, wealthy Milwaukee industrialist. The plan was revealed by executors of the Froedtert Trust February 22 at a conference of University officials and Milwaukee business and industrial leaders.

HEADLINE NEWS: A series of six "citizens" seminars from September to April sponsored by the Boston College Business School received headline and front page attention from Boston newspapers. Boston's Economic problems—traffic, taxes, shipping, slums, city costs, city planning, fiscal system—were discussed by Boston executives, business men, politicians and students. The Second Annual Conference on Boston's Economic Problems on May 19 was attended by 500 of the leading executives and business men in Boston. The Conference has stirred up genuine interest and should become an annual event of real importance.

KENNEDY MEMORIAL: Rev. Joseph R.N. Maxwell announced that \$410,000 was contributed to Boston College in 1955. The largest gift, \$150,000 came from the Kennedy Foundation. The new Education Building will be named Campion Hall in memory of Joseph P. Kennedy, Jr.

REVEREND MR. CHIPS OF ST. LOUIS UNIVERSITY: Reverend Laurence Kenny, S.J., Professor Emeritus of History at Saint Louis

University celebrated his fifty-fifth year as a Jesuit priest; seventy-two years a Jesuit; fifty-seven years an active teacher. Father Kenny was born during the presidency of Abraham Lincoln. He is the oldest active Jesuit in the United States. His 57 years of teaching is a record in the Missouri Province.

PRESIDENT OF C.B.S. RADIO: Arthur H. Hayes, University of Detroit—1926.

JESUIT AMERICAN HISTORY: An exhibit in the rotunda of the New York State Library at Albany highlighted the struggle between the British and the French for control of North America. Of particular interest to Jesuits was a letter of St. Isaac Jogues from Rensselaerwyck discussing his captivity by the Iroquois. It is published in a book recently acquired by the State Library called *Mortes Illustres Et Gesta Eorum de Societate Jesu* written in 1657 by Alegambe Philippe.

INTERCOLLEGIATE CONTESTS: In recent intercollegiate contests in the Missouri, Chicago, Wisconsin, and Ohio-Michigan Provinces, Xavier University won the Latin contest and Marquette the English contest. The Latin contest was first held in 1889.

BUILDING: *Boston College*—three new dormitories with facilities for 300 students. Education building completed.

Fairfield University—new dormitories for 270 students, ready by the Fall.

Brooklyn Preparatory—new gymnasium and auditorium begun.

Boston College High School—work on new Faculty building begun in August.

Xavier University—new dormitory, Brockman Hall, dedicated on May 21st.

University of San Francisco—new dormitory.

INVITATION—According to official announcement by the Chancery Office, His Excellency Most Reverend Archbishop Howard has invited the Oregon Province to establish a high school for boys in the Portland area.

DEVELOPEMENTAL READING—On September 8 at Canisius College, 100 Freshman will take a course in Developemental Reading. This course conceived by the Reading Laboratory New York, aims at improving the reading speed and skill of slow-reading but otherwise capable students. Reading Laboratory informs us that this is the first time this course has been made part of the regular curriculum of any college. Their book "The Book Technique of Reading" is now used in 90 schools and colleges.

Books Received

American Alumni Council, *Report of Thirty-Eighth General Conference*. Washington: American Alumni Council, 1953. Pp. 224.

Collins, James A., *History of European Philosophy*. Milwaukee: Bruce Publishing Co., 1954. Pp. 854.

Connolly, Francis, *The Types of Literature*. New York: Harcourt, Brace and Co., 1955. Pp. 810.

Corbin, Richard K., and Porter G. Perrin, *Guide to Modern English*. New York: Scott, Foresman and Co., 1955. Pp. 528.

Curran, Francis X., S.J., *The Church and the Schools*. Chicago: Loyola University Press, 1954. Pp. 152.

DeFrees, Madeline (Sister Mary Gilbert, S.N.J.M.), *The Springs of Silence*. New York: Prentice-Hall, Inc., 1953. Pp. 173.

Donohue, John, S.J., *Christian Maturity*. New York; P. J. Kenedy and Sons, 1955. Pp. 214.

Dunne, Peter Masten, S.J., *Andres Perez de Ribas*. New York: U.S. Catholic Historical Society, 1951. Pp. 177.

Fernan, John, S.J., *Theology, A Course for College Students, III, The Mystical Christ*. Syracuse: Georgian Press, Inc., 1954. Pp. 207.

Hamilton, Raphael, S.J., *The Story of Marquette University*. Milwaukee: Marquette University Press, 1953. Pp. 434.

Heely, Allan V., *Why the Private Schools?* New York: Harper and Bros., 1951. Pp. 208.

Horkheimer, Mary F. and John W. Diffor, *Educators Guide to Free Slidefilms, 1955*. Randolph, Wisconsin: Educators Progress Service, 1955. Pp. 185.

Horkheimer, Mary F. and John W. Diffor, *Educators Guide to Free Films 1955*. Randolph: Educators Progress Service, 1955. Pp. 591.

Kammer, Michael P., S.J., and Wilburn A. Diebold, S.J., *Effective Writing*. Chicago: Loyola University Press, 1954. Pp. 271.

Kane, William T., S.J. and John J. O'Brien, *History of Education*. Chicago: Loyola University Press, 1954. Pp. 453.

Marts, Arnaud C., *Philanthropy's Role in Civilization*. New York: Harper and Bros., 1953. Pp. 206.

National Committee on the Preparation of a Manual on College and University Business Administration, *College and University Business Administration, Vol. II*. Washington: American Council on Education, 1955. Pp. 267.

Wittich, Walter A. and Gertie L. Hanson, *Educators Guide to Free Tapes, Scripts and Transcriptions*. Randolph: Educators Progress Service, 1955. Pp. 144.

Objectives of a Jesuit Liberal Arts College

Saint Ignatius College is conducted by members of the Society of Jesus and is member of the Jesuit Educational Association. In common with all other Catholic educational institutions, it has as its final aim the formation of the true and perfect Christian described by Pope Pius XI in his *Encyclical on the Christian Education of Youth*:

The true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teachings of Christ; in other words, to use the current term, the true and finished man of character.

As a liberal arts college, Saint Ignatius is conducted to promote the spiritual, intellectual, moral, and aesthetic advancement of its students. (Here could be inserted an indication of who the clientele are.)

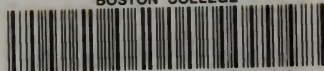
A liberal education at Saint Ignatius endeavors to produce the mature development of the student through a carefully integrated liberal arts curriculum. This curriculum includes a liberalized introduction to special area of learning selected by the student. In this way, adequate provision is made for a student's advancement into scholarly or professional studies.

The curriculum is designed to develop habits of clear, logical, and accurate thinking through such courses as logic, mathematics, and the natural sciences; the ability for clear and forceful self-expression through such courses as composition, language, and public speaking; a knowledge of human nature through courses in literature; a knowledge of the past through courses in history; a knowledge of the present, a contemporary social awareness, and an attitude of social and civic responsibility through courses in social sciences and modern history; a clear knowledge and appreciation of ultimate religious, philosophical, and moral values through courses in theology and philosophy which, at Saint Ignatius, are especially emphasized.

*Drawn up by Committee on Special Problems,
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BOSTON COLLEGE



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